

A CRITICAL STUDY OF ATTITUDES
AMONG SELECTED CHURCHES IN WESTERN WASHINGTON
AND THE CORINTHIAN CHURCH

A Professional Project
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
DOCTOR OF MINISTRY

by
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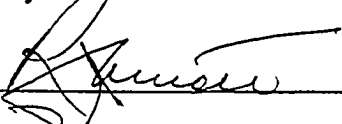
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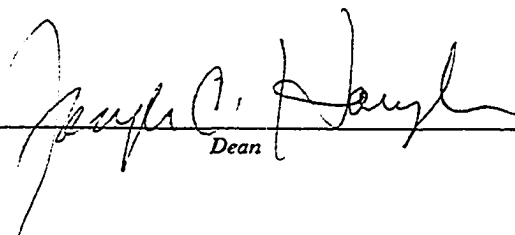
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ABSTRACT

This study begins with the assumption that the church is more concerned with the maintenance of dogma and evangelistic witness than it is with people, with alleviating the social problems people face, and addressing the issues that cause these problems. The objective of this project is to determine if this assumption is correct. This is accomplished through the use of a survey which is applied to the present church and the first century church found at Corinth. It is intended that the application of the survey to the church at Corinth would serve as a critique of the present church.

A survey was administered to fifteen Adventist churches located in Western Washington, exploring attitudes held by church members in (1) dogma, (2) evangelistic witness, (3) church people, (4) non church people, (5) social involvement with people needs, and (6) involvement in social-political issues.

Drawing heavily upon recent sociological studies of the first century Christian church, a social profile of the church at Corinth was developed. To this profile of Corinth, the six general areas of the survey were applied. The objective was to compare and contrast the two churches for the purpose of providing a critique of the present church. In applying the survey to the church at Corinth, it

was discovered that the two churches held very similar attitudes. As a result, it was determined that the comparison of the two sociological studies did not provide an adequate bases for a critique.

An additional step was needed. Unable to critique the present church on the basis of the sociological study of Corinth, the project turned to a discussion of Pauline ecclesiology. The context for this discussion was Paul's Corinthian letters. This discussion concluded that Paul's emphasis on the church, which comprised the people of God who were viewed as the continuation of the body of Christ, proclaims the value of persons as well as a churches responsibility to resolving the social problems and issues of found in its broader community.

Chapter One

INTRODUCTION TO THE PROJECT

The Problem

The Seventh-day Adventist Church in Western Washington is more concerned with dogma and evangelistic witness than it is with people, with alleviating the problems people face, and with addressing the issues that cause these problems.

Several years ago I used a values strategy as a means to teach the idea that humanity is sacred. This strategy was used as a teaching tool, and was administered in several Seventh-day Adventist churches. The congregations were asked to rank in value approximately thirty items that were significant to the congregation's belief structure and lifestyle practices. The instrument was collected and evaluated. Remarkably, the responses, when compared, revealed a similar pattern with all churches. The highest value was given to those statements that reflected the dogma of the church. In each case, every other item in the strategy was ranked below dogma. In contrast, statements that were directed toward people received a low value ranking. The statement asking for the evaluation of "worldly people" inevitably produced a negative response.

In a comparative review of the profile derived from the responses, I assumed that the high value placed on dogma was somehow related to the low value placed on the people statements. Now the original intent of the values strategy was to teach a concept, not to gain information. The profile, then, was inadequate to say of these churches, "This is what you are like." A more comprehensive process was needed to see if the assumption that the attitude toward dogma was much more positive than the attitude toward people. The result was the survey that is the focus of this project.

In developing the areas of focus for the survey several related factors became important. If dogma is extremely important to the churches, then all forms of evangelistic witness would also be important. Witness serves as a means of extending the teachings of the church to those outside the church. If dogma is of highest value, then this activity, which is intended to communicate dogma, would also be considered more important than the people it addresses.

The values strategy revealed that the respondents did not see all people as equal. Some were given a higher degree of value than others. The category of "pastors," for example, was given the greatest value of all the people items, while "worldly people" received the lowest value. Since this was the case, then, in any survey considering the attitudes of the church toward people, there would be a need to determine if the respondents make a distinction between church people and non-church people. It is believed that

the attitude survey would reveal that the church values its own people greater than those who are outside the church.

If people are given a low value, and witness as well as dogma a high value, then those things that are intended to assist people in meeting their personal needs would also be given a low value. If this is true, social welfare activities sponsored by a church would not be as important to their missional intention as dogma and witness. In addition, if social welfare activities are considered less important, then those issues that speak to the origin of human suffering would not be addressed at all by the church.

As a result, this overemphasis on dogma and witness creates an imbalance in the missional responsibility of the church. Missional responsibility is not only to be concerned about the soul in a neighbor's body, it is also to concern itself with whether or not there are soles on his shoes. After meeting the social needs of people, the church should address the circumstances that caused this condition. For some reason the church separates itself from political action; this leads to a restatement of the problem that is addressed in this project. The Seventh-day Adventist Church in Western Washington is more concerned with dogma and evangelistic witness than it is with people, with elevating the problems people face, and with addressing the issues that cause these problems.

Importance of the problem

There are several reasons why the exploration of this problem is significant. In the first place, it reveals the sociological struggle that a small segment of the Adventist church is now facing. There is a tension over the direction of movement in the denomination on the church - sect continuum. This continuum has many places between its two extreme positions. On the one hand, the sect position demands radical obedience to the will of God. This position expects its limited community to be pure and committed; to be separated from the larger society. Sect tends to become exclusive in its world view. On the other hand, the church position is not as interested in purity and separateness as is sect. It is willing to "let the wheat and tares grow together" until the end. Its source of commitment and direction finds its meaning in the environment outside the church. A denomination usually finds itself somewhere along this continuum between sect and church; it is constantly pulled in both directions. Some would prefer that it move toward sect, while others pull it toward church. This opposition produces a tension that can be beneficial, providing a balance to the church. At times, when the struggle is intense, the denomination may be forced to move in a direction that is not intended.

The use of the tool of sociology provides a means for identifying some of the dynamics existing in an organization and helps to bring understanding to the interplay in the

church - sect continuum. The survey that follows provides a profile of the Adventist church that portrays this tension. Any study of one's church using some of the tools of sociology is worthwhile. It helps to understand the dynamics and tensions that exist and it allows the church to learn about itself.

There is also a theological value to this study. The review of ecclesiology brought about a focus on the neglected element of the place of people in the concept of church. The church is not chosen for special privileges; it is chosen to fulfill responsibility. This responsibility includes telling the story of God. Traditionally, telling the story of God meant evangelizing. But included in the story of God is social service and social action. The church is to act out the story of God by loving the unloved, by caring for the dysfunctional, by being concerned for the widows, the orphans, the prisoners, the slaves, and the poor. The issue is not how to make the church more successful, but how to make it more authentically Christian. The church does not exist just to perfect or maintain its unique theology. It exists to extend the love of God to all the human family. Included in the love of God is the concern for those in our world who are hurting. This care for the needy is a mark of the authentic church.

The members of the church are a priesthood of believers. A priest represents the people by serving as a mediator with God in their behalf. All Christians serve in this holy order. As mediators, they are to be concerned

with all humanity. It is through prayer that the Christian remembers the sick, the undernourished, and the victims of discrimination. This concern for people must not be limited by dogma or evangelistic interests that tend to see man as unimportant. For when man is seen as unimportant, the church allows inequities to happen. The church is living in the world; it must not live in isolation from human problems. It must do what it can to help alleviate those things that bring suffering to humanity. If the church does not seek to answer human suffering, it will cease to be the people of God. Because it calls for a renewed understanding of the importance of people in the theology of the church, this work is significant.

Finally, the value of this paper can also be measured in benefit to the writer. It serves as a means to express my personal agenda, to call attention to the other issues that give reasons for the church's existence. The church does not exist just to maintain a unique theology. The church must exist to help alleviate the hurts of people. The writer's church must look beyond a proselytizing agenda to discover the community all around, and then to serve as the hands, the feet, the voice of Jesus, to truly work toward the resolution of suffering and object to those issues that perpetuate wrong.

The Objective

The objective of this project is to discover certain

attitudes held by the Seventh-day Adventist church in Western Washington. The first step is to develop a means for gaining information about the church. The assumption is that the church will hold to a high view of dogma and witness, a low view of people, and will have very little interest in programs intended to meet peoples' physical needs and will be uninterested in addressing the issues that create human problems. The next chapter in this project will outline the process for the development and administration of a survey that was intended to measure the attitudes found in Seventh-day Adventist churches in Western Washington. This chapter will discuss the nature of the survey instrument, the choice of churches, and the means of gathering the data. Chapter Three reports on the findings of the survey. It will show the response for each of the six sections. This will provide a profile of the churches that participated in the survey. This chapter provides information saying, "This is what the church is like."

The next objective was to develop a means for comparing the Adventist churches to an established norm. Initially, it was felt that applying the same survey to a New Testament church would provide the needed means of comparison. It was hoped that as the two churches were laid side by side, the New Testament church would serve as a means to critique the present churches. Using Wayne Meeks' development of the urban church as a basis for this study, the fourth chapter proceeds to develop a social profile of the Christian church located at Corinth. After the church is profiled, the six

general areas of the survey are applied to it. The result was a response that was very similar to the response of the present Adventist churches that participated in the survey. The objective of critique could not be accomplished through the comparison of the Adventist churches with the church at Corinth. As a result, an additional chapter providing a means of critique was necessary.

The final chapter is a critique of both the church at Corinth and the Adventist churches. This critique is based on a development of Paul's theology of the church. Because of a limitation by choice, this theology is developed only from the Corinthian letters. These letters were directed to the problems found in the life of the church. Paul identifies these problems; then he holds up his ideal concept of church and on this basis calls for correction. Once Paul's ideal is extracted in this chapter, it is then compared to the responses of the churches. Paul's theology, then, serves as a critique to both the church at Corinth and the present Adventist Church. In this way the practical study of the attitudes found among Adventist churches and in Corinth is integrated with the theoretical study of Paul's theology. This theoretical study serves as a call to the present churches to reevaluate their attitudes and their present practices in relation to the theology of the church developed by Paul.

Chapter Two

DEVELOPMENT AND ADMINISTRATION OF THE SURVEY

A major objective of this chapter is to review the development of the survey used to measure certain attitudes found among church members. These attitudes included dogma, witness, people found in both the church and community, social welfare activities, and social and political issues. In addition, this chapter will review how churches were chosen to be in the survey. Finally, this chapter will review the administration and computation process.

The Formation of the Survey

As mentioned above, the survey focused on the attitudes that tended to affirm a strong stance for dogma and witness over people concerns. Three areas emerged for this purpose. The survey sought to find attitudes regarding dogma, witness and people. If dogma produced positive attitudes, then there must be an area that contrasted to a negative response. Since dogma dealt with theological issues, it was felt that its counterpart would be in political and social issues. It was decided that each area should have its counter part. Dogma was contrasted with social and

political issues; witness was placed in contrast with social action; attitudes toward church people were put in contrast with attitudes held toward people living in the community outside the church.

Six areas made up the basic structure of the survey. It was expected that the responses would show the following hierarchy from the most acceptable to the least acceptable area:

1. Dogma.
2. Christian witness.
3. Attitude toward fellow church members.
4. Attitude toward people living in the church community.
5. Social involvement with community needs.
6. Involvement with social or political issues.

It was expected that the outcome if graphed, would present a slope showing movement from a very positive response to the dogma statements to very negative response to the political issue statements. The other four areas would be plotted along the line, each one less positive than the previous.

Once the six areas were determined, it was decided that each of the areas would have four statements on the survey. These statements would relate to the present belief structures found in the church. This would provide a total of twenty-four statements on the survey. A twenty-fifth statement was chosen to round out the survey.¹ It was to be

¹ The survey in this form is found as a part of Appendix B, pp. 151 - 154.

a midpoint question, intended to elicit on equal number of positive and negative responses.

Once the questions were determined, they were reordered randomly through a simple process. This new order became the basis of order for the questionnaire that was presented to the churches. The desired size of the questionnaire was a single 8 1/2" x 11" sheet of paper. The statements were to be concise in order that the questionnaire could be administered quickly, perhaps at the beginning, during, or at the close of, a church's worship service.

The survey instrument used a modified form of the Likert Scale, a commonly used five point rating scale. It asks the respondents to place their agreement or disagreement with a statement in one of five places. The spectrum may have the following range: Strongly agree; agree; neutral; disagree; strongly disagree. A numerical weight is given in proper order to each point on the continuum and is totaled for all responses to each statement. This provides an indication of favorableness or unfavorableness to the statement. The only difference this survey has with the Likert Scale is in its use of seven point continuum rather than a five.

The survey requests several statistical items: the sex, the approximate age, and the length of membership in the church of the respondent. The last two items can be used to determine the average age of the congregation and the maturity of membership and could serve to suggest a

rationale for certain responses that one church might give that with the average of all the churches.

The survey instrument was completed but needed a pilot application. Since the Adventist churches of Western Washington were the target for the survey, it was determined that it would be best to apply the pilot to a church outside the target area. In May of 1983, the survey was administered at the midweek service at the Rohnort Park Seventh-day Adventist Church north of San Francisco, California. The church is relatively new with a membership of 75. The survey was administered to the twenty individuals in attendance at the conclusion of their midweek service. It took between ten and fifteen minutes for all to complete the questionnaire.

The results were tabulated and graphed. Using this information the questionnaire was reviewed. Several statements were reworded, problems were corrected, and the size of the survey was reduced to what was desired. The survey was ready for distribution.

The Application of the Survey

The Choice of Churches

Random selection was not used in choosing the participating churches. It was felt that the survey should include all the various types of communities found in Western Washington, and a random selection could not guarantee that all types would be represented: Rural, Small

Town, Suburban, Urban. In addition, one of the churches was used to be an ethnic congregation. It was also felt useful to include communities that are dependent on the military for its support and communities facing severe unemployment problems.

There were several additional limitations made on the choice of churches. 1) Geographical. The survey would be applied to Seventh-day Adventist churches located in Western Washington. 2) Willingness of the pastor to administer the questionnaire. (The pastor could refuse to have his church surveyed.) 3) Time. The questionnaire was distributed between 4 July and 17 August, 1983, a time when many would be on vacation and there would be low attendance at church services. This was, however, the only time frame that was functional for this project. A final limitation was that the sample came from those who attend church services. Those who chose not to attend and who might hold very different attitudes are not included in the survey.

Three churches were included in the urban category. Two of the churches, Ballard and Volunteer Park, are located in Seattle. The other church, Mount Tahoma, is a black congregation located in Tacoma, a city that is dependent on the military for some of its support. Ballard has a membership of 117, Mount Tahoma, 159, and Volunteer Park, the first Adventist church in the Seattle area, has a membership of 294.

Three suburban churches were included in the survey. All of these are located in the areas surrounding Seattle.

The Bellevue church, east of Seattle, has a membership of 245. The Burien church, south of Seattle, has a membership of 180. The Renton church, southwest of Seattle has 201.

Three churches located in small cities were included among those churches surveyed. Bremerton, a military community west of Seattle, has a membership of 213. Port Angeles is located on the Olympic Peninsula. The major industry of the area is logging. With the present condition of the economy, those communities that are dependent on logging are facing high unemployment. The membership of the church in Port Angeles is 97. Shelton, a small town east of the state capital in Olympia, is also dependent on logging for its industry. Like Port Angeles, unemployment is high. The church in Shelton has a membership of 175.

Five rural churches were surveyed. Belfair, a community located Southwest of Bremerton, is also affected by employment in area military bases. Its church is newly organized and has a membership of only 21. Forks, on the Western side of the Olympic Peninsula, approximately sixty miles west of Port Angeles, is also dependent on logging for its industry and is therefore facing high unemployment. The membership of the church is 47. Morton, another rural community, is east of Olympia. The logging industry has affected its employment situation. The church membership in Morton is 74. Pe Ell is located southeast of Olympia, and its main industry is logging as well. The church at Pe Ell is new. At the time of the survey its membership was 29.

The fifth church in the rural survey was Fall City's. It is a bedroom community east of Seattle providing the residents with a rural setting. The major local industry is logging. Again unemployment is a factor. The Adventist church, called the Snoqualmie Valley church has a membership of 143.

The Response to the Survey

A total of 521 respondents qualified from the fourteen churches. The total number of Seventh-day Adventist living in this Western Washington area at the time of the survey was approximately 11,650. The total respondents represented 4.5 percent of all members. The total membership for all the churches that participated in the survey process was 1,995 or 17 percent of the total area membership. The 521 respondents out of a possible total or 1,995, represented 26 percent of the membership of the participating churches. The response represented a reasonable sample of the Adventist church in Western Washington.

After the surveys were returned, they were tabulated for each of the churches. The survey used a seven point continuum for measuring the attitudes of the respondent. Each point along the continuum was given a value. The points on the continuum with their values were as follows:

Point	Value
Very strongly agree	3
Strongly agree	2
Agree	1
Neutral	0
Disagree	-1
Strongly disagree	-2
Very strongly disagree	-3

The total number of responses to each statement were placed in its corresponding position along the seven point continuum. In other words, if statement "one" had seven who very strongly agreed with it, three who strongly agreed, five who remained neutral, two who strongly disagreed, and one who very strongly disagreed, these responses would be placed in their position along the continuum. This gave the total number of persons who responded for each point. Each point total was then multiplied by its corresponding value. The seven who very strongly agreed were multiplied by three, giving a total of 21. The three who strongly agreed were multiplied by two, giving a total of six. This was done for each position along the continuum for each statement. Once the value was determined for each point, the points were totaled. This total figure is weighted by the responses to the survey. The higher the number, the greater the agreement with the statement on the survey. The lower the number, the more disagreement with the statement. One final step was used in the computation of the survey.

This final figure that provides an indication of the degree of agreement or disagreement with a statement was then divided by the total number of respondents. In the above example, the value total was twenty. The number of responses for each point on the continuum was multiplied by its value number, and then totaled. In this final step, the total was divided by the number of respondents giving an average position on the continuum for all respondents. In

the example, the average for the statement was 1.11 or slightly above the agree position. This procedure was done for each of the twenty-five statements. The same procedure was applied to each of the six areas of the survey. These computations are included in the appendix at the end of the paper.

The cumulative responses for each of the six areas were compared for the purpose of determining the degree of variance between the churches. A variance of .05 would be statistically significant and show a high degree of correlation between the variables. Using a two-way analysis of variance, the degree of variance between all churches was .002. This indicates that the response from each church in each category was highly predictable and that there is virtually no distinction between the churches and their responses. The same survey applied to other Adventist churches in the area of the survey would probably achieve the same results. Because of this, the following chapter, which reviews the response to the survey, will not be reporting on the distinction between the churches.

Chapter Three

INTERPRETATION OF THE RESPONSES TO THE SURVEY

This chapter will discuss the major findings of the attitude survey administered to selected Seventh-day Adventist churches in Western Washington. The questions on the survey fall into six categories: dogma, evangelistic witness, fellow church members, community people, social activities, and political issues. By measuring the responses, the attitudes of the respondents to each of these categories is provided. This chapter will present the attitude of the participating churches to each of the categories. This will provide a profile of the respondents in each of these areas.

Interpretation of the Six Categories of the Questionnaire

The interpretation of the responses to the six categories of the questionnaire are presented in the following section.

- 1) Statement of finding.
- 2) Nature of the questions
- 3) Data.
- 4) Inconsistency
- 5) Compare with the clergy response
- 6) Unique responses

Interpretation of the Response
to the Statements on Dogma

The distinguishing beliefs of the Seventh-day Adventist Church established barriers blocking the communities that the church intends to serve. The result is an exclusiveness in attitude on the part of the church members.

Those items on the survey that were directed to the category of dogma included the following statements:

1. Church members are to be actively involved in confronting the community with the truth of the Seventh-day Sabbath.
2. The church must clearly define the events of the last days so that all people might be prepared for Christ's second coming.
3. In order to counteract the teaching of the occult and spiritism, the biblical teaching of the state of the dead must be clearly defined.
4. The church must proclaim and practice separation from worldly practices on the part of its members.

These statements are at the heart of the distinctive teachings held by the Seventh-day Adventist Church. Two of these statements are reflected in the churches name, "Seventh-day Adventist." The name proclaims the doctrines of the seventh day Sabbath and the second coming of Christ. The other two statements are also distinctive beliefs held by the church. The Church holds to the belief that death is like a sleep, that those who die have no thoughts, no communication with the living, and that restoration comes to them at the resurrection of the dead at the end of the age. This teaching is distinctive to the Adventist church when compared with other contemporary Christian groups. The fourth statement calls for Adventists to separate themselves from worldly practices. These practices are delineated in

the denomination's statement of belief. This statement forbids activities that would be detrimental to one's health such as smoking and drinking. It demands a unique lifestyle by calling for "carefulness in deportment and modesty and simplicity in dress." It expects "separation from worldly practices such as card playing, theatergoing, dancing, etc. which tend to deaden and destroy the spiritual life."¹

As expected, the response to these statements collectively received the highest positive affirmation of all the six categories. Dogma had the highest number of responses in the column "very strongly agree" with 1217 responses out of a total of 2065 or 59 of the total. Dogma also had the least number responding to "neutral." and the least number of responses in the column "very strongly disagree." In total, 82 percent agreed with the statements, 8 percent were neutral, and 10 percent disagreed.² It is clear that the distinctive teachings of the Seventh-day Adventist Church are very important to its members. It holds the people together as Adventists by distinguishing them from other Christian groups. Any threat to these doctrines would meet with strong resistance, even to the

¹ General Conference of Seventh-day Adventists, Seventh-day Adventist Church Manual, (Washington, D.C., 1981) pp. 41-43.

² See Appendix C, p. 159.

point of disfellowshipping members who no longer agree with the teachings.

Two of the dogma statements require only mental affirmation. Members can believe the teachings of the return of Christ and the state of the dead without any action on their part. These statements received a higher response than those beliefs that required the theoretical belief to be put into some kind of action. The statements regarding the Sabbath and church standards require visible action on the part of the individual. These statements not only had a lower positive response than the other two, they also had the highest number of individuals providing no answers for the section. The statement about the Sabbath received the lowest positive response in the dogma group. Some respondents were concerned with the wording of the statement. They felt that the idea of "confronting the community with the truth of the Seventh-day Sabbath" was a bit too harsh. One respondent suggested replacing the term with the word "encountering."

The same questionnaire was given to the clergy and their spouses of the Washington Conference during their summer retreat.³ They also gave their strongest affirmation

³ Data, showing the response of the clergy is included as a part of Appendix H on page 227. The responses of the clergy group will not be reported as a part of this paper but will occasionally be used for the purpose of comparison.

to the dogma statements. There were two interesting contrasts, though. The statement dealing with the last days and the second coming of Christ received a lower response from the clergy. This statement was not as significant to the clergy as it was to the churches. In other words, the churches would prefer a greater emphasis on reviewing events predicting the second coming of Christ, while the clergy would prefer to deal with other things. The other contrast between the clergy and the churches was with the dogma statement calling for the separation from worldly practices. The churches felt it was less important to separate themselves from worldly practices than did the clergy. The clergy would want to emphasize those practices which would distinguish church members from their counterpart in the community.

The statements on dogma represented areas that distinguished the Seventh-day Adventist Church from the community. There are clear boundaries between Adventist beliefs and the beliefs of other Christian churches. Because of this distinction, the respondents indicated a strong positive affirmation to these statements. Adherence to these boundaries indicates who belongs to the Seventh-day Adventist Church and who does not. The loss of these boundaries would result in a loss of the church's distinctive identity. As a result, the church would resist any attempts to change that which makes it distinctive. Any challenges to these boundaries would receive a strong

reaction. In the categories that follow, some of the statements seem to challenge these barriers. There was a strong negative reaction to church members not adhering to the lifestyle standards of the church. There was a reaction to those who divorced, without biblical grounds. Freedom of belief was unacceptable. Termination of membership for those not upholding the teachings and the standards of the church was one way of coping with these challenges. Barriers, based in dogma, were also seen in the relationships with community people. There was an avoidance of people who held differing religious beliefs. Members would not attend social functions that did not meet the lifestyle standards of the church. Interaction with drunks, prostitutes or drug addicts was unacceptable. Dogma also contributed to barriers with other denominations. The church is unwilling to interact with other denominations for the purpose of a joint mission.

Dogma contrasts the church with the community by establishing clear barriers. These barriers are in the areas of belief and lifestyle. They affect the way the church relates to fellow members, community people and other churches. This strong adherence to dogma indicates that the church is an exclusive community.

Interpretation of the Response
to the Statements on Witness

The primary mission of the church is to enroll new members. The teaching of dogma is involved in this process.

It is explained to others with the hope that they will accept it as their own and become a part of the church. This category received a strong positive affirmation from the respondents. Witness provided a means for communicating their belief system.

Those items on the survey that were directed to the category of witness included the following statements:

1. The church exists to proclaim the "three angels' message" to all the world.
2. The purpose of conducting the "Five Day Plan - Stop Smoking Clinic" is to cultivate an interest in the church.
3. Every person in the church has received a gift from the Spirit for the purpose of witnessing to one's community.
4. Our efforts as a church must be directed toward the winning of souls to the Seventh-day Adventist Church.

Two statements found in this section use terminology that is unique to Seventh-day Adventists. The "Five Day Plan - Stop Smoking Clinic" is a community service project presented with the objective to help people to stop smoking. The clinics are usually conducted by local churches. Smoking is one of the barriers that distinguishes the church from the community. The statement concerns itself with the purpose of the clinic. Is its purpose to be a service to the community or is it a means for finding potential church members? The second statement, whose terminology is also unique, concerns the proclaiming of the "three angels' message" to the world. Behind this statement is the threefold apocalyptic proclamation found in the book of

Revelation.⁴ It proclaims the hour of God's judgment, the fall of Babylon and wrath of God against His enemies. Strong belief in the second coming of Christ and the pre-advent judgment made the elements found in these verses important to the early Adventist leaders. The use of the phrase "the three angels' message" is frequently used to refer to the teaching of the Seventh-day Adventist Church. The statement could have been rendered, "The church exists to proclaim its teachings to all the world."

These statements, calling for the respondents attitude toward the witness activities of the church, had the second highest level of positive affirmation. Of the total respondents, 68 percent indicated one of the levels of agreement with the statements with two-thirds of this group marking very strongly agree. Of those remaining, 18 percent of the total were divided between one of three levels of disagree, 10 percent chose to remain neutral and four percent chose not to respond.

In comparing the church responses with the clergy response, the churches had a consistency that the clergy did not. Both groups responded at a similar level (.74 for the churches and .57 for clergy) to the statement "The purpose of conducting the 'Five Day Plan - Stop Smoking Clinic' is

⁴ Revelation 14:6-12. (All Citations are from RSV)

to cultivate an interest in the church."⁵ Both weakly agreed with the statement. They both recognized that the "Five Day Plan" could serve to find interests in the church and subsequently new members. They also felt that this was not the only objective of the Plan. It does provide a valuable community service.

The related statement, "Our efforts as a church must be directed toward the winning of souls to the Seventh-day Adventist Church," produced a dissimilar response from the churches and the clergy. The churches were consistent with their response to the statement referring to the "Five Day Plan." The efforts of the church are not just directed toward soulwinning. It can include valid community service offerings. The clergy, on the other hand, gave a much more positive response to this statement. The purpose of the church is to add to its membership. This is inconsistent with their previous affirmation that the "Five Day Plan" serves an objective that is different than that of gaining members. As a whole the clergy gave a much stronger affirmation to these statements than did the churches.

Many church respondents objected to the concept of winning souls just to the Seventh-day Adventist church. They crossed out the words, "Seventh-day Adventist Church" on the questionnaire and substituted the words "to Christ."

⁵ See Appendix C, p. 159, and See Appendix H, p.227.

In contrast to this, none of the clergy changed the wording of the statement by substituting the words "to Christ" for the phrase, "to the Seventh-day Adventist Church."

According to these responses witness plays an important role in the life of the church. Though the affirmation was not as positive as that made for the statements on dogma, the response was sufficiently strong to indicate this fact. Witness served as a means of communicating dogma with the community. Individuals may differ in method but the witness objective remains. Members may even broaden the concept of witness responsibility to include some forms of social service. Connected with social services would be an evangelistic agenda.

Interpretation of the Response to the
Statements about Church People

The church has a greater interest in dogma and in evangelistic mission than in the people found in the church. The people items on the survey received a low response. Therefore, the Adventist churches that participated in the survey portray a low view toward people. Dogma and mission are more important than the people they are intended to serve.

Those items in the survey that were classified in the category of church people include the following statements:

1. Any member not upholding the standards of the Seventh-day Adventist Church should be disfellowshipped.
2. Divorced or recently divorced and now remarried persons who did so without biblical grounds would not be allowed to hold any church offices.
3. The church should serve its congregation by becoming

- aware of any real needs of its members and endeavor to meet these needs.
4. The church should allow its members the freedom to believe as they understand scripture.
 5. I feel that my church should allow freedom of lifestyle to its members and to the community people.

In contrast to the positive affirmation for the statements on dogma and witness, the responses to these statements were quite low. Of the total, 52 percent or the respondents marked one of the three agree columns with 32 percent indicating that they most strongly agreed with the statement. The remaining 48 percent were divided among the other choices. Of the total, 30 percent disagreed with the statement, 14 percent chose to remain neutral and 4 percent chose not to respond.

Several of these statements evoked strong feelings. The established boundaries were the object of concern. The distribution of responses to the statement, "Any member not upholding the standards of the Seventh-day Adventist Church should be disfellowshipped," suggests these strong feelings. They were distributed over each of the seven response levels. If a member was adhering to church standards and the case was presented to the congregation, the potential for division would be very real. The term "disfellowship" refers to the process through which a person not adhering to the teachings of the Seventh-day Adventist church is removed from membership. Several respondents asked the rhetorical question, "If we disfellowshipped everyone not upholding the standards of the church, who would be left?"

The divorce statement produced a similar spread. Here again, a congregation would struggle trying to resolve an issue where divorce was a factor. Any actions that would threaten an established barrier or the purity of the church will be resisted by the congregation.

The responses to these statements reveal an inconsistency. In the first place, the respondents showed low affirmation for the statements that challenged the boundaries of the church. Divorce, laxity with regard to church standards, and allowing personal freedom of belief portray issues of crisis and struggle within the church group. In contrast, the churches show a very positive affirmation to the statement, "The church should serve its congregation by becoming aware of any real needs of its members and endeavor to meet these needs." In view of the above response one might add, "We will meet the needs of the congregation only if they do not conflict with the established barriers."

Interpretation of the Response to the
Statements about Community People

The low view of people was confirmed again with the statements that sought to discover the respondents' attitude toward people that were not members of the congregation. The exclusiveness of the church contributed to the outcome. Involvement with community people was not encouraged. The church holds a low view of people in both the community and the congregation.

Those items in the survey that were classified as relating to community people included the following:

1. I feel that my church should allow freedom of lifestyle to its members and to the community people.
2. It is important that I be on a cordial relationship with my neighbors hoping to develop lasting friendships with them.
3. I should maintain friendships and contact with those who differ markedly from my own beliefs and lifestyles.
4. It is acceptable to attend social functions with my neighbors where drinking and dancing are a part of the activities.
5. My principles permit me to have interaction with known drunks, drug addicts, and prostitutes.

The statements intended to evaluate the reaction of the respondents toward people living in the community received a slightly higher affirmation than the statements about attitudes towards fellow church members. Fifty-seven percent of the total respondents indicated some level of agreement with the statements. Thirty-four percent very strongly agreed. The remaining 43 percent were divided among the other choices. Twenty-eight percent indicated a level of disagreement, 12 percent chose to remain neutral and 3 percent choose not to answer.⁶

In comparison with all other churches, Bellevue and Morton rated considerably higher in this area.⁷ Location was not a factor: Bellevue is a suburban church while

⁶ See Appendix C, p. 159.

⁷ See Appendix E, p. 183 and Appendix G, p. 217.

Morton is a rural church. Neither average age nor average length of membership were factors. The length of membership for Bellevue is 27 years, for Morton, it is identical to the average of all churches, 22 years. The average age for Bellevue is 35 years, well below the average of all churches at 45 years, while Morton is above the average at 53 years. Factors held in common by both churches that may have contributed to this similar response were not evident within the scope of this survey.

In contrast to the churches, the clergy were much more open in their attitude toward having friendships with nonbelievers.⁸ To the statement, "I should maintain friendships and contact with those who differ markedly from my own beliefs and lifestyle," 65 percent of the church respondents indicated one of the three levels of agree, while 91 percent of the clergy indicated the same.

The statement, "My principles permit me to have interaction with known drunks, drug addicts and prostitutes," produced several interesting reactions. One respondent desired a better understanding of the word "interaction." Several limited involvement to "saving actions only." Another warned, "You should be cautious even if you know these people and treat them as human beings but, not wining and dining with them to reach their souls." In

⁸ See Appendix H, p.227.

contrast, several wondered, "How else can we help them?" and some added, "Jesus did." The respondents had mixed feelings about this statement. It placed them in a position where their need to witness was in conflict with the barriers of purity established by dogma. This statement had the largest number of "no answers," indicating the difficulty that it posed to the respondents.

Another statement in this category produced a very negative reaction. When asked to respond to the statement, "It is acceptable to attend social functions with my neighbors where drinking and dancing are a part of the activities," 53 percent responded in one of the three levels of disagree, with 36 percent very strongly disagree. Only 26 percent chose one of the three levels of agree, 18 percent remained neutral, and 2 percent chose to give no answer. They could allow themselves some interaction with drunks and the like. They also thought it was important to develop lasting friendships with their neighbors. But in contrast, they would have great difficulty in attending social functions where the activities included those things that are in opposition to the standards of the church.

The respondents are not comfortable relating to people outside their own established boundaries. It is acceptable for missional purposes, but socially one must avoid occasions when activities are not in harmony with church teachings.

Interpretation of the Response to the
Statements about Social Involvement

Some forms of the church's missional intention include social involvement with the community. This category received a response level very similar to that of evangelistic mission. It seems that the respondents are highly motivated toward some forms of mission. Coupling the responses of this category with that of evangelistic mission, one would conclude that any outreach intention that is under the direction of the churches would, in some way, include the objective of enrolling members into the church.

Those statements from the survey that are classified as relating to the church's social mission include the following:

1. My church should survey the community to determine what people needs are not being met and then develop outreach programs to meet those needs.
2. My church should involve itself with existing community social service programs (such as food banks, planned parenthood, and others) by offering needed funds, materials and volunteers.
3. I would encourage my pastor and church to become involved with an outreach program that would be a cooperative venture with the other denominations in my community.
4. Church members should be encouraged to contribute to "United Way."

This category rated third highest in the amount of positive affirmation. Social witness was superseded only by dogma and witness. Sixty-four percent indicated one of the three levels of agreement with thirty-four percent marking very strongly agree. Of the remaining thirty-six percent, twenty percent chose to remain neutral, thirteen percent chose one of three levels of disagree and three percent did

not respond to the statements.

All but two churches expressed support for the social involvement statements. Pe Ell, a small recently established rural congregation, located in a community with high unemployment, objected to the statement, "Church members should be encouraged to contribute to 'United Way'." The reason for the objection may rest with the age of the church. It is a young church in terms of both length of membership and average age of members. Their concerns may rest with the need of establishing the congregation before they even consider contributing to an organization outside the church. This church needs all the resources available for its survival. Therefore, the church objected to this concept.

Mount Tahoma is an urban black congregation. It was concerned with the statement, "My church should survey the community to determine what people needs are not being met and then develop outreach programs to meet those needs." Every other church rated this statement as something important; something that should be done. The age of the members at Mount Tahoma was slightly below average, but the term of membership was well below the average at 12.5 years. The term of membership could have been a factor producing the negative response. In addition, Mount Tahoma's location is in the central urban area of a city. It is an area which is often a recipient of social services from the community. This factor may have affected the response to the statement.

The church prefers to be very separate from this type of community involvement.

The clergy response to this category was positive. They were more favorable to the statements calling for the church to become involved with existing community social service programs and for the church to research and implement programs to meet community needs. They were less favorable than the churches to the statements suggesting that the church cooperate with other denominations in outreach programs and members should be encouraged to contribute to the "United Way."

Both clergy and churches showed an inconsistency by their response to two statements. Both showed a willingness to participate with existing community programs but neither really wanted the church to encourage contributions to the one organized community means to support many of these existing programs, the "United Way."

Interpretation of the Response to the Statements about Political Issues

The churches do not want to be involved in the issues that face the community. Those statements that suggested involvement with the political and social issues met with little favor. Those statements from the survey that are in this category include the following:

1. Our congregation will set an example for the community by calling for the full and equal treatment of all minorities (including women, blacks, Indians and others).
2. My church should join others in calling for boycotting of companies that dump inferior and potentially

- dangerous food products on third world countries.
3. My church should support the candidacy of a politician who is running for state office whose views are favorable to those of the congregation.
 4. My church should participate in protesting the stockpiling of offensive nuclear weapons.

The most negative reaction was directed toward these statements. Thirty-nine percent of the respondents indicated one of the three levels of agreement as their choice. Twenty-five percent very strongly agreed with the statements. The remaining responses were divided as follows: 24 percent chose neutral, 33 percent one of the three levels of disagree, with 23 percent very strongly disagreed, and four percent chose not to answer. The percent of the total respondents who chose very strongly agreed, "neutral," or very strongly disagreed was nearly identical. This identical number of individuals at opposite ends of an issue or calling for neutrality would create a rather hostile environment for the discussion of any of these issues.

Optional written comments revealed more of the strong feelings of the respondents to these statements. The following comments are a sample of their reaction:

I personally am against nuclear arms and have signed petitions stating such. But this is not a church matter. Let the politicians do it on their own!!!

I am a strong antiwar activist. I go to demonstrations as a Christian obligation. Church machinery should not be used for politics.

We are not a political action group and should be very careful not to become one. Our primary and really only purpose is to teach those around us to love God!!

There is nothing wrong with individuals or groups of church members being active in community affairs but the

purpose of God's established church is not to right political wrongs or community problems.

I do not believe in mixing my church beliefs and politics.

We should practice nondiscrimination, but stay out of politics as a church.

The church's primary purpose for existence is to lead people to Christ - not itself. We should emulate Jesus' methods, providing for the communities needs, by "eating with sinners and publicans." We should stay out of the political arena as a corporate church, but encourage members to participate in politics as God leads them.

In comparing the various responses of the churches, several differences stood out. Mount Tahoma, the only Black church in the survey expressed the most positive affirmation for the statement calling for the full and equal treatment of all minorities. Forks, a rural logging community facing unemployment, gave the strongest affirmation for the statement that the church join others in calling for boycotting of companies that dump dangerous products on the third world. Belfair, another rural community with individuals involved with the military bases at Bremerton and Bangor, was most opposed to the church becoming involved in protesting the stockpiling of nuclear weapons.

As a whole, the churches were the most opposed to the statements that would involve them in contemporary social and political issues. They would allow the church to be involved in some of the social service activities that would meet human needs in the immediate community, but becoming involved in trying to change the factors that created the need through changing the political and social thinking would be unacceptable.

Comparison of Responses to Original Expectations

In some ways the findings of the survey met the original expectations of the project and in other ways they did not. This section will review the expected responses to the survey and will show where the survey confirmed and contradicted the expectation.

Review of Original Expectations

The purpose of the questionnaire was to measure certain attitudes found in a representation of Seventh-day Adventist congregations in Western Washington. The questionnaire had six categories with four statements each. For each statement, the respondents were asked to indicate the level at which they agreed or disagreed with it. It was expected that after tabulating all the responses, the order of categories from the one receiving the most positive to the most negative response would be as follows:

1. Dogma and belief structure of the church.
2. Christian Witness.
3. Attitudes toward fellow church members.
4. Attitudes toward people living in the community.
5. Involvement in the social needs of the community.
6. Church involvement in political and social issues.

In contrast to the expected findings of the survey, the following was the order in which the respondents placed each of the six categories:

1. Dogma and belief structure of the church.
2. Christian Witness.
3. Involvement in the social needs of the community.
4. Attitudes toward people living in the community.
5. Attitudes toward fellow church members.

6. Church involvement in political and social issues.

Findings that Upheld Expectation

It was expected that dogma would receive the strongest positive affirmation. The statements that were used were distinctive to Seventh-day Adventist Church teachings. As expected, the response was the strongest positive affirmation of all six categories. Those acculturated into the church would, of course, affirm the statements that made them unique in their belief.

It was also expected that those statements which emphasized Christian witness or proselytizing would be second to the dogma statements in the amount of positive affirmations. This assumption proved to be correct. Closely associated with dogma was the need to explain the distinctive teaching of the church and to encourage others to understand and accept them. Witness was considered an action that served to fulfill one of the reasons for the existence of the church.

The response to the category measuring involvement in political and social issues fulfilled the original expectations; it received the most negative responses to its statements. It involved the church interacting with the world. A process that was limited by dogma's established boundaries between the church and the world was further limited by witness which called people out of the world to the church's belief system. Therefore, any involvement in the contemporary social or political issues would appear to

be contrary to the other values held by the church.

Findings that were Contrary to
Expectations

The responses in several of the categories disapproved the original expectations. The respondents held a much more positive view toward community people, involvement in a community's social needs, and allowing church involvement in political and social issues. The attitudes held toward people living in the church's community proved to be slightly more positive than attitudes held toward fellow church members. A much broader spread was expected. Several of the statements that related to church members challenged some of the boundaries that were a part of the church belief structure. This could have contributed to the low response to church member statements.

The higher response to the category referring to involvement with community needs was surprising. It was expected that this category would rate somewhat more positive than the political social issue category. It was thought that more respondents would disagree with the statements than agree. This proved not to be the case. This category rated as the third highest with positive responses. It served as a means to foster the witness responsibility of the church. This idea finds support in the positive response given the witness category.

As already mentioned, the category of statements calling for church involvement in social and political

issues met the expectation of having the most negative responses. Yet this negative response was not as strong as originally expected. Either the preparer had misread the church community or there exists a latent feeling that there is a degree of importance for involvement in this category on the part of the church.

Summary of Findings

This final section presents a summary of the findings of the questionnaire. It shows how several of the statements served to affirm the church's boundaries. It will discuss the relationship between the church's witness and involvement with the social needs of the community. It will consider the value the respondents place upon church and community people. Finally, it will consider the rationale for the low response to church involvement in political or social issues.

The Boundaries of the Church

As already indicated, the boundary items included those statements addressing to the distinctive dogma held by the church and to the issues of behavioral purity. These boundaries are beyond those generally accepted by all Christianity, such as belief in Christ and adherence to the basic Christian ethic. The boundaries referred to in the statements were those that were distinctive to the Seventh-day Adventist Church; a loss of them would mean a loss of

uniqueness. As a result, these items were of great importance to the majority of respondents.

Any future change in the boundaries of the church might be reflected in the response from Bellevue, a suburban Seattle area church. On the whole, it rated the boundary statements lower than the other churches.⁹ A contributing factor may have been the average age of the congregation in comparison to its length of membership. Bellevue's average age was 35.8 years. It was well below the 44.9 year average for all churches.¹⁰ The term of membership for Bellevue was 27.4 years, well above the average of all churches at 22.6 years.¹¹ Bellevue's congregation is young in terms of average age but its members have been Seventh-day Adventists much longer than the average. Therefore the church is comprised of young second or third generation Adventists. If Bellevue is representative of the future generation of the church, then there might be reflected in its lower response to the statements dealing with established boundaries an indication of a change. The church may be moving away from its strong exclusivism stance.

Several reasons exist for the strong response to the boundaries statements. The need for a group to know who it is with a clear emphasis on its distinctiveness or

⁹ See Appendix E, p. 163.

¹⁰ See Appendix C, p. 144.

¹¹ See Appendix C, p. 145.

uniqueness is one factor already mentioned. This factor is especially important to the young or emerging church and could be one reason for the strong positive response to the boundary statements from the two newest churches among those surveyed, Pe Ell and Belfair.¹²

In addition, that which is distinctive is under constant reevaluation. With each succeeding generation the belief structure needs reinterpretation. Often, efforts to restate the belief structures are viewed with suspicion. As a result, when there is a fear that the waymarks of historic belief are threatened with change or loss, a strong positive affirmation for those waymarks is expressed. Several clergy reported that there was a strong negative reaction to the questionnaire from the respondents at the time it was administered in their congregations. Some respondents even wondered aloud if the creator was really a fellow Adventist or someone trying to challenge the traditional stance of the church. One thought the statements were highly loaded and did not reflect the general thinking of the church. Another felt that some of the statements were "setups" and had negative feelings about answering them. If these feelings indicate a fear among many of the respondents that the boundaries of the church are being challenged, then these feelings would produce strong agreement for those items that

¹² See Appendix C, p. 163.

clearly support the traditional boundaries of the church.

The Relation Between Witness and
Involvement in Social Needs

When the six categories were listed in order of choice from the most to the least positive response, as expected, dogma had the first position. Following dogma in the second and third position were the categories of witnessing and the churches involvement in the social needs of the community. The strong positive response for witness was expected, but a similar response for the church's involvement in community social needs was not expected. These two areas comprise the action of the church: witness and meeting human needs.

The responses reveal that the churches recognize the distinction between witness and meeting human needs. When asked to respond to the statement which suggested that all efforts of the church are to be directed toward proselytizing, the response showed agreement. This agreement, though, was not a very strong agreement.¹³ In other words, there is a hesitancy to say that all efforts of the church are for the purpose of increasing membership. Coupled with this response is the weak affirmation for the statement suggesting that the "Five Day Plan - Stop Smoking Clinic" was to serve the purpose of proselytizing. It is

¹³ See Appendix C, p. 159.

obvious that the respondents understand that the role of the church in its community includes something more than just witnessing. The value of surveying a church's community in order to plan a program that would meet a real human need was a positive affirmation of the respondents to the statement.¹⁴ In doing this there was expressed a hesitancy to work with other denominations and to encourage contribution to the United Way. This could be an indication of parochialism on the part of the churches. Or it could also be an outgrowth of a fear of compromising the established boundaries of the church through involvement with these other organizations. It appears that they desire to be controllers of their own programs and that they are not interested participation in with other groups in their efforts.

The responses suggest that the churches have a sense of mission. This mission is expressed in the two areas of witnessing or proselytizing and in meeting some human needs that exist in the church's community. In contrast to this sense of mission were the negative attitudes of the respondents toward church and community people. This will be discussed in the next section.

¹⁴ See Appendix C, p. 159.

Attitudes Toward People

The established boundaries of the church are evident in the negative attitudes of the respondents toward the people categories. Many of the statements used in these categories conflicted with established boundaries. The expectation of separation from worldly practices was in conflict with the statements that address divorce in the church, relationships with those not upholding church standards, involvement with friends at a social function where drinking and dancing take place, and with interaction with known drunks, drug addicts and prostitutes.¹⁵ The theological boundaries were challenged through the statements that allow for individual church members freedom to believe as they understand scriptures, the freedom to determine their own lifestyle, and which suggest that they should avoid friendships with those that had a differing belief and lifestyle.¹⁶ The strong affirmation for the boundaries established by the church's dogma resulted in a hesitancy to become involved with people that presented a threat to these boundaries.

The two categories, witness and meeting community needs, review the ways the churches chose to become involved with their community. Most of these activities make the

¹⁵ See Appendix B, p. 153.

¹⁶ See Appendix B, p. 153.

statement that the church wants to change the community through its missional intention. The church could become aware of the human needs after surveying the community and could then develop a program to meet these needs. The concern of the church is often with deviant thinking or lifestyle and not the person. In evangelistic efforts, the intention is to change the belief structure of the person. Unacceptable practices, such as smoking, are met with the social program of the "Five Day Plan - Stop Smoking Clinic." It is a community service project that has a hidden agenda. The church's relationship with the person seems to be dependent on first changing something in the lifestyle or belief structure of the person. Dogma and the means of extending it through evangelistic missions are more important than its object: the people of the church and the community. The object of the church is to bring people into conformity with its belief structure and lifestyle demands. The value of the person merely as a person is not a part of the thinking.

The affirmation that dogma, witness and meeting community human needs are more important than the people these categories are to serve is contrary to biblical teachings. People are portrayed initially as being created in the image of God.¹⁷ When God enters the world through

¹⁷ Genesis 1:27.

the incarnation it is not as a day, or a worship structure, or a series of events, but in the form of human flesh.¹⁸ God's personal expression toward creation was in the form of humanity. His focus is on persons. The response to the questionnaire indicates that the concern of the respondent is more toward dogma and its boundaries, and toward witness, then it is toward the people themselves.

The Church and Political Issues

The most negative response came in the category that contained statements which suggested that the church should become involved in addressing social or political issues.¹⁹ As shown above, the written comments of some respondents were very adamant that the church had no business involving itself in these areas. Some felt that personal involvement in opposing these issues was acceptable, but the pervasive feeling was that the church must not be involved in political action. It must be separate from such issues.

The one statement of the group that received the most positive affirmation suggested that it was the responsibility of the church to call for the fair and equal treatment of all minorities.²⁰ Exposure to this issue

¹⁸ John 1:14.

¹⁹ See Appendix C, p. 159.

²⁰ See Appendix C, p. 159.

probably contributed to the response. The Seventh-day Adventist denomination has a fair representation of minorities in the organized structure of the church. Currently the President of the church for North America is a Black. The statement was worded in such a way that a positive answer was expected. It probably would have been more constructive to the survey if the statement had focused on an unresolved minority issue facing the church. An example would be a statement calling for the ordination of women as clergy.

In response to the the other three statements, the respondents felt that the church had no right to address the suggested issues. Objecting to a corporation dumping dangerous products on the third world, participating in politics, and protesting the stockpiling of nuclear weapons were issues that the majority felt the church should not become involved in. As a group, these statements received the most disagree and neutral responses.²¹ In fact, these three statement show that the response was spread over the entire spectrum of choices. This would indicate that any discussion in these areas among members of a congregation or any effort on the part of a small group proposing that the congregation publicly speak against one of these issues, would meet with strong dissension. The respondents, as a

²¹ See Appendix C, p. 159.

group, would be extremely uncomfortable with any efforts to change the existing political thinking of the community. An exception might be an area in which a political action threatened one of the distinctive boundaries of the church. The respondents feel that the church must not involve itself in political and social issues.

Summary

The most important category to the respondents was dogma. This category centered in the established boundaries of the church. The categories of witness and involvement in community needs followed. This provides a means for extending the boundaries of the church to other people through proselytizing and through efforts to modify their behavior. People who are in the church or in the community and whose beliefs or lifestyle are contrary to the established boundaries are rejected and shunned. It is more important to affirm the present boundaries than to allow relationships with those in the church and the community that do not meet church standards. The importance of dogma and mission also contribute to the hostile response to those items that called for church involvement with social or political issues. The feelings indicated that church members must not become political activists.

Chapter Four

ATTITUDE STUDY OF THE CHURCH AT CORINTH

This chapter will attempt to apply the six categories of the questionnaire to the church at Corinth during the time of Paul. It will first discuss why the writer choose to study the church at Corinth. Next, it will review the social setting of the church and its community. And finally, it will present a discussion of the attitudes found in the letters to the Corinthian Christians and in Wayne Meeks' study of the Urban Christians of the first century.

The Choice to Study Corinth

The first Christians were found in the village culture of Palestine, but within the decades that followed the crucifixion of Jesus, Christianity moved from its rural setting to the large urban centers of the Greco-Roman world.¹ Paul and his group of co workers were involved in a mission that was entirely urban.² They established

¹ Wayne A. Meeks, The First Urban Christians (New Haven: Yale University Press, 1983), p. 11

² Meeks, p. 8.

churches in the major cities of the northeastern Mediterranean.³ Rural life in the first century meant struggle for survival. Those who were able to save some money from their meager income moved to the cities to find a new life where they could survive. The rural communities with their small population centers presented a greater exposure to the scrutiny of one's peculiar religious practices. Urban areas offered the opportunity to blend with the mix of various cultures. The villages were conservative in outlook, while the cities were liberal.⁴ Communication with the people living in the villages was difficult because of the many dialects found outside the city.⁵ The universal language of the urban area was Greek.⁶ The rural area was usually dependent on a distant urban community for its regional government, commerce, religious center, and transportation. This dependency is suggested by a circular letter preserved in Revelation which was sent to seven localities of Asia Minor. The initial recipient of

³ Meeks, p. 7.

⁴ Meeks, p. 15.

⁵ John H. Elliott, A Home for the Homeless (Philadelphia: Fortress Press, 1981), p. 61.

⁶ Meeks, p. 15.

the letter was Ephesus, the urban center for the region.⁷ If certain attitudes of the first Christians are sought, the locale of search should be in an urban area.

In considering available primary information about the first Christians, and wanting to study an urban community, the New Testament letters of Paul seemed an appropriate voice. Paul was a product of the Greco-Roman urban communities,⁸ whose language in his letters reflects this background. He refers illustratively to foundations, corner stones and buildings⁹ which is in contrast to many of Jesus' parables and their agrarian setting.¹⁰ Paul's cosmology is limited; his world does not include the countryside.¹¹ His world view includes only the city, the sea, and the wilderness.¹² Since Paul was an urban missionary and his letters were directed to churches in cities of the first century, the writer chose the Christian church at Corinth for this research. Corinth was a major city of that day. The church at Corinth was the focus of two letters which

⁷ Revelation 1:11; 2:1-3:22.

⁸ Acts 21:39.

⁹ Romans 15:20; 1 Corinthians 3:10-12; Ephesians 2:10,20-22.

¹⁰ Matthew 13:1-9, 24-32; Luke 12:13-21; 15:3-7; 21:29-30.

¹¹ Meeks p. 9.

¹² 2 Corinthians 11:26.

provide information about the social structure of the Christian community, its struggles, status, internal conflicts and relationships with the citizens. It was felt that the Corinthian letters would provide the most material for this study.

The City of Corinth and its Christian Community

Corinth, a Greek city, was located at the west end of the isthmus between central Greece and Peloponnesus and had commercial significance. The trade route between northern and southern Greece passed through the city. Frequently, east-west ship trade would be brought to the isthmus, off-loaded, carried across the small strip of land, and reloaded on another ship, which carried the goods to their intended destinations. This was often necessitated because of the treacherous nature of the trip around Peloponnesus.

The contemporary history of Corinth finds a city that had recently been rebuilt by Caesar in 46 BC from the destruction suffered at the hand of the Roman consul Lucius Mummius a century before.¹³ Caesar populated the city with freedmen from Italy. There was no aristocracy. The rebuilding and populating of Corinth offered an opportunity for its citizens to compete with each other for public

¹³ J. Finegan, "Corinth," in Interpreter's Dictionary of the Bible (New York: Abingdon Press, 1962), I, 682.

office and honors.¹⁴ These honors were often obtained by a citizen presenting public gifts to the city. Meeks suggests that Erastus, a member of the church at Corinth and city treasurer, gained this position by offering such a gift.¹⁵ Later the freedmen were joined in this commercial center by Greeks and Orientals which included many Jews.¹⁶ Paul's letters to Corinthian Christians and his greetings at the end of his Roman letter attest to ethnic mix of the community. Meeks claims that about half the persons connected with the Corinthian church have Latin names, the others have Greek names.¹⁷ Acts, as a later secondary source, claims that at this time there was a Jewish community with a synagogue.¹⁸ The writings of Philo and archaeological finds of a late date hint at the existence of this community.¹⁹

The strata of classes found among the people of Corinth were also found in its Christian church, with the exception of the extreme top and bottom of the social scale.²⁰ There

¹⁴ Meeks, p. 48.

¹⁵ Meeks, p. 48; Romans 16:23; J. Finegan, p. 684.

¹⁶ J. Finegan, p. 682.

¹⁷ Meeks, p. 48, 212 note 264.

¹⁸ Acts 18:1-4.

¹⁹ Meeks, p. 48, 49.

²⁰ Meeks, p. 72, 73.

is no evidence of aristocrats, senators or major landowners with perhaps the exception of Erastus. Further, there is no indication of the destitute in the church or even in the city itself reported in the letters of Paul. The congregation did have a social mix, though one would not be able to determine the proportion found in the various groups, which included slaves, free artisans, freedmen, homeowners, wealthy artisans and traders, those that had houses large enough for meeting places and wealthy, independent women. "A Pauline congregation generally reflected a fair cross section of urban society."²¹ Meeks study of the person named in connection with the Corinthian church indicates those that had attained some position of respect in the church community. Some probably belonged to the original stock of those who established the city.²² Some had sufficient financial means to travel such as Stephanas or even to send their personal representatives like the members of Chloe's household.²³ Gaius allowed his house to be used by the church.²⁴ Erastus had an official title and was a part of official Corinth. Female leadership included Prisca whose name precedes her husband's, Aquila,

²¹ Meeks, p. 73.

²² Meeks, p. 56.

²³ 1 Corinthians 1:11.

²⁴ Romans 16:23.

suggesting that she was of a higher social status.²⁵ Chloe and her people are a part of the Corinthian story. Phoebe is called a diakonos,²⁶ probably because she served as an officer or helper involved in the Church. Meeks thinks that these individuals stood out from the majority of the church members of Corinth because of their social rankings.²⁷ There is evidence of other groups within the congregation. There were slaves as well as their owners who were members of the congregation.²⁸ The congregation included craftsmen, well-off artisans and tradespeople. The reference to the collection for Jerusalem that was to be set aside week by week suggests that contributions came from the working people, the tradespeople, rather than from those that had large sums of money at hand.²⁹ There must have been some financial transaction or exchange of goods between church members that resulted in a dispute brought to a magistrate for resolution.³⁰ This provides a picture of the type of interaction that was found among artisans and craftsmen.

²⁵ Meeks, p. 59.

²⁶ Romans 16:1-2.

²⁷ Meeks, p. 65.

²⁸ 1 Corinthians 7:20-24.

²⁹ 1 Corinthians 16:1-4.

³⁰ 1 Corinthians 6:1-11.

Some members of the Corinth church were free to travel.³¹ It was not unusual for artisans to move from place to place, carrying their tools with them.³² This mobility expressed in the New Testament indicates that several of the Corinthian Christians were of a social level that allowed them the freedom to travel.

The New Testament literature portrays established church groups meeting in individual church member's homes at Corinth.³³ This provided the group with intimacy, privacy and a degree of stability.³⁴ The head of the household exercised some authority over the group that met in his home by modeling the structure of the contemporary family. Meeks successfully argues that the home church had structures that were borrowed from the private associations and the synagogues. The place of meeting and activities that were practiced such as scripture reading and its interpretation, common meals, prayers and avoidance of involvement with the pagan cults came from the synagogue.³⁵ The church shared with the private associations a small group format, the opportunity of face to face interaction

³¹ 1 Corinthians 1:11; 16:17; Romans 16:3, 5.

³² Meeks, p. 17.

³³ Meeks, p. 76. 1 Corinthians 1:14,16; 16:15; Acts 18:7,8; Romans 16:23.

³⁴ Meeks, p. 76.

³⁵ Meeks, p. 80.

with its members, the incorporated persons who shared similar crafts or trades, the eating of a common meal and the providing for the burial of its members.³⁶ The place of meeting and the activities involved with the meeting comprised activities that were not foreign to activities found in the secular community. Nevertheless the church felt it was necessary to clearly establish boundaries with the community. This can be seen by the use of language indicating belonging to the group or portraying separation from the community. The use of endearing terms such as "children,"³⁷ references to the unity of the church as the body of Christ,³⁸ terms and slogans that centered in the death, burial and resurrection of Jesus, and the eschatological concerns are a part of the language of endearing that contributed to the distinction between the church and its community.³⁹ The church also used language that portrayed a separation from the community. References to the community as "the world," "nonbelievers," "outsiders," "unrighteous," "the despised in the church"⁴⁰ express how the church saw its separation from the

³⁶ Meeks, p. 78.

³⁷ 1 Corinthians 4:14; 2 Corinthians 6:13; 12:14.

³⁸ 1 Corinthians 12:12,13.

³⁹ Meeks, p. 94.

⁴⁰ 1 Corinthians 5:12,13; 14:22-24; 6:1,9; 6:4.

community. The appeal for the purity of believers and the involvement in rituals also contributed to the establishment of boundaries between the church and community.⁴¹ Baptism was a form of initiation into the life of the church which distinguished the candidate from the unclean in the community.⁴² The celebration of the Lord's Supper expressed the group's boundaries by excluding or shunning those that were considered unworthy.⁴³ "Members are taught to conceive of only two classes of humanity: the sect and the outsiders."⁴⁴ The church expected a clear distinction between its members and the community.

The church at Corinth exhibited many of the sectarian features identified by the sociologists. These features include:

1. The church emerges out of protest.
2. The church rejects the view of reality held by the establishment.
3. The church is egalitarian.
4. The church offers for its members love and acceptance within their fellowship.
5. The church is a voluntary organization.
6. The church demands total commitment from all its members.
7. The church has an apocalyptic view that sees the present age as temporal.⁴⁵

⁴¹ Meeks, p. 97 f., p. 102.

⁴² Meeks, p. 102.

⁴³ Meeks, p. 103.

⁴⁴ Meeks, p. 86.

⁴⁵ Elliott, p. 74.

Robin Scroggs applies these features to the Palestinian Christian community.⁴⁶ Elliott writes that the churches of 1 Peter had the same characteristics.⁴⁷ Many of these sectarian characteristics can be applied to the church at Corinth.

The church at Corinth experienced protest. It learned through the communication of the origins of the Christian church how it developed in an environment of protest. Paul told how this protest continuously followed his mission. In his letters to Corinth, Paul cataloged the persecutions he had experienced for the sake of the church.⁴⁸ Though there was no officially organized persecution of Christians, Meeks states that there was evidence of sporadic hostility on a local level.⁴⁹ The establishment of the pure life is done in protest to the lives of the unholy found in the surrounding community.

Objection to the reality or belief held by the community of Corinth is seen in Paul's opposition to the use of legal magistrates to resolve a suit among church members. Paul wondered why one would want to take a complaint needing

⁴⁶ Elliott, p. 74.

⁴⁷ Elliott, p. 74.

⁴⁸ 2 Corinthians 11:23-27; 6:3-10; 1 Corinthians 4:12,13.

⁴⁹ Meeks, p. 185. 1 Corinthians 7:26.

resolution to an unrighteous judge.⁵⁰ Suggesting that one should allow oneself to be defrauded goes contrary to the norms of the community. In view of the difficulties of the present age and the expectation of its termination, Paul suggested that it was better for the single Corinthians not to marry.⁵¹ Again, here was a suggestion that was not in keeping with the practices of the city.

The church at Corinth struggled with the idea of equality for the group. At the Lord's Supper and the common meal associated with it, the issue of equality existed. Portions were distributed according to the status of the individual in the church and his relationship with the owner of the home in which the church met.⁵² Paul's argument for the collection of funds for Jerusalem took the form of the Hellenistic moralists' call for equality.⁵³ The division of the church over its understanding of the hierarchy of the gifts of the Spirit was answered by Paul's appeal for unity. The church is one body but with many parts each serving a different function, all gifted by one Spirit.⁵⁴

The fellowship of the church is seen in the expressions

⁵⁰ 1 Corinthians 6:1-8.

⁵¹ 1 Corinthians 7:25 ff.

⁵² Meeks, p. 68, 69.

⁵³ Meeks, p. 66; 2 Corinthians 8:14.

⁵⁴ 1 Corinthians 12.

of endearment in terms such as "my brethren"⁵⁵ or "children."⁵⁶ The church in the home provides close association, intimacy and a haven from the outside world. Paul's concluding remarks of his second letter to Corinth appealed to the maintenance of fellowship in the church by calling for agreement among the members hoping that the church will learn to live in peace.⁵⁷

As a distinction with its Jewish heritage, the Christian church was made up of those who voluntarily became a part of the group. One was born a Jew. It was a nationality as well as a religion even though there were occasional proselytes who entered the group. There was the conversion of entire households such as the household of Stephanas⁵⁸ that might imply that some of those in the household were not brought into the church at Corinth on a voluntary basis. Chloe's people⁵⁹ who informed Paul of the problems existing at Corinth may have also been a part of the extended household that was converted, though there is

55 1 Corinthians 1:11.

56 2 Corinthians 6:13.

57 2 Corinthians 13:11.

58 1 Corinthians 1:16; 16:15f.

59 1 Corinthians 1:11.

no mention that Chloe was a member.⁶⁰ Paul encouraged members to stay with their unbelieving spouse because the unbeliever is consecrated through the believer.⁶¹ One objective in maintaining this relationship with a spouse was to prevent the children from becoming unclean.⁶² Although the family or household relationship as a means of entrance into the church might challenge the idea of the church being a voluntary organization, nevertheless, the entrance into the church for most believers did not come through birth but through personal voluntary choice.

Total commitment to the lifestyle espoused by the church was expected of its members. Because of the voluntary nature of the church and the absence of the need of one's pedigree establishing belonging, many of the ceremonial rituals and laws were abandoned as a means of establishing purity and showing commitment. Therefore, the definition of commitment of the church community was expressed in social terms relating to personal purity.⁶³ The established barriers between the church and the community were partly for the purpose of maintaining the purity of the group.⁶⁴

⁶⁰ Meeks, p. 59.

⁶¹ 1 Corinthians 7:12-16.

⁶² 1 Corinthians 7:14.

⁶³ Meeks, p. 103

⁶⁴ Meeks, p. 103.

Paul chided the church for not dealing with a person who did not live up to expectations.⁶⁵ Church members were warned that they were not even to eat with such a person.⁶⁶ Partaking of the Lord's Supper was forbidden to those that were unworthy.⁶⁷ Paul even suggested that the Supper had certain magical effects that could bring illness and even death to those who partook of it in an unworthy manner.⁶⁸ Commitment was expected to be expressed in a person's lifestyle. Celibacy was encouraged.⁶⁹ Separation from the judges of the world was expected.⁷⁰ The church was to shun immorality and live a life that recognized the presence of the Holy Spirit.⁷¹ Paul's demands for dedication and purity were not a rigid stance as held by some in the Corinth community. His own personal lifestyle came under criticism. Paul and his associates were accused of "acting in worldly fashion."⁷² The church demanded a full commitment from its members.

65 1 Corinthians 5:1,2.

66 1 Corinthians 5:11.

67 1 Corinthians 11:24.

68 1 Corinthians 11:29f.

69 1 Corinthians 7:8,26.

70 1 Corinthians 6:2.

71 1 Corinthians 6:18-20.

72 2 Corinthians 10:2.

Apocalyptic expectations were held by the church at Corinth. The Lord's Supper was celebrated with the view of "proclaiming the Lord's death until he comes."⁷³ Marriage was discouraged because of the soon expected end of the age.⁷⁴ Members were encouraged to abstain from dealing with the world. They were taught that the present form of the world was passing away.⁷⁵ These apocalyptic views tended to separate the church from its community.

The nature and history of conflict found within the church at Corinth centers more with internal disruptions than with church and community problems. Paul does suggest that there may be conflict with the community. He refers to a present impending distress that may cause much difficulty for church members. Therefore, because of the coming distress, persons who are unmarried should not plan to marry.⁷⁶ Though this has apocalyptic significance, it does imply that there may have been some difficulty with the community of Corinth. Paul's references to persecution are not centered in Corinth. They relate to experiences coming from his other missionary travels.⁷⁷ There may have been

⁷³ 1 Corinthians 11:26.

⁷⁴ 1 Corinthians 7:26,29.

⁷⁵ 1 Corinthians 7:31.

⁷⁶ 1 Corinthians 7:26.

⁷⁷ 1 Corinthians 4:12-13; 2 Corinthians 4:8-12; 6:4-5; 11:23-28.

difficulties between the church at Corinth and its community but the letters of Paul are not clear regarding this.

The conflict reported in the two letters of Paul concerns human relations in the church as well as a challenge to the authority of Paul as an apostle.⁷⁸ The first letter seems to have put the relational issues to rest but the authority issue was not resolved.⁷⁹ This issue is the basis of 2 Corinthians. The existence of social strata found in the church was the basis of several relational conflicts.⁸⁰ Social distinction was the root of the conflict over the Lord's Supper. Those of a higher social level received larger quantities of food and sat at different tables which were separate from the "have nots" of the congregation.⁸¹ The issue of eating meat offered to idols also indicated the class distinction. The strong who had knowledge regarding the nature of the meat were those who were socially powerful.⁸² It was not uncommon for them to eat meat or to be socially involved within the community at dinners where meat was served.⁸³ The poor rarely ate

78 1 Corinthians 1-4; 2 Corinthians 10-13.

79 Meeks, p. 118.

80 Meeks, p. 67.

81 Meeks, p. 68.

82 1 Corinthians 1:26f.

83 1 Corinthians 10:27; 8:10.

meat. The times when they had had meat centered in cultic occasions which they had abandoned after becoming Christians.⁸⁴ Therefore they saw the eating of meat offered to idols as a cultic experience that should be avoided in the churches. Other issues centered in purity and piety. An issue of purity was expressed in Paul's concern for allowing someone to remain in the church's fellowship even partaking of the Lord's supper, who was not upholding the morals of even the pagan community.⁸⁵ Paul demanded that the church remove this person from its group.⁸⁶

A piety issue developed over the use of the gift of glossolalia. Feeling their piety, those in the church or their followers that spoke in tongues, looked down on those who did not.⁸⁷ The purporters of tongues felt that this gift held the the primary place. Using his authority as an apostle, Paul put the Corinthians' favorite spiritual gift at the bottom of his lists of gifts.⁸⁸ He insisted that the purpose of the gifts is for the building of the church and that this building must be understood as

⁸⁴ Meeks, p. 69.

⁸⁵ 1 Corinthians 5:1-2; 11:27.

⁸⁶ 1 Corinthians 5:2.

⁸⁷ Meeks, p. 120.

⁸⁸ 1 Corinthians 12:28.

occurring through rational means.⁸⁹ The level of conflict centered in relational areas. Conflict did not concern itself with the issues of the community at Corinth, the political problems of local or national government or even the common concerns of the contemporary moralists. The struggle faced by the church in Corinth dealt with various aspects of getting along with each other.

These sectarian features found in the church at Corinth presented a tension between the church and its surrounding world. The demand for purity coupled with its apocalyptic tradition created a church that was separated from its community of Corinth. This separation demanded that clear boundaries between church and community be established. This stance affected its understanding of dogma and mission and its attitudes members held toward each other, toward the people in its community, and toward the lack of social involvement in community needs and politics.

Researching the Attitudes of the Church at Corinth

In trying to apply the questionnaire of this project to the church at Corinth, the writer recognizes the inability to ask the individual questions to the ancient church. It is even difficult to research possible responses to the six general areas of the questionnaire and arrive at conclusions

⁸⁹ Meeks, p. 123.

that would represent the actual historic church. The primary sources, the letters to Corinth, reflect the theology and thinking of Paul and his associates. Therefore, their bias and not that of individual members of the Corinthian church is expressed in the sources. The typical Corinthian church member does not speak in the source materials. Meeks' work, The First Urban Christians, endeavors to peel away some of the bias of the writers and discover the social thinking and structures of the urban congregations. Using Meeks and the Letters to Corinth, the writer will present material that relates to the six areas found in the questionnaire in order to determine attitudes held by the church in these areas.

Dogma Concerns

This section will first consider the core dogma held by the church at Corinth. It will ask if there are any issues in the church about dogma. Next it will consider if there is anything significant about what does not appear to be an issue. Finally it will estimate a response from the church at Corinth toward dogma.

Meeks divides the belief structure of the urban church into four categories. The first is the belief in one God. This belief held by Pauline Christianity was shared with

Judaism.⁹⁰ It placed the church in strong contrast with the multi-god religions found in the urban communities. It portrayed the church as a unique people. In the eyes of the church the world was divided into only two groups, those who serve the living God and those who worship idols.⁹¹ In addition to its belief in one God (the Father), Christianity distinguished itself from Judaism with its belief in one Lord (Jesus Christ), in one Spirit, and in one Baptism, which resulted in one community or one body.⁹² Ultimately, for Paul, belief in the one God led to the expression of the singleness or unity of Christian groups.⁹³ Even with diversity of gifts and actions, the church found its underlying unity in the belief in one god. This dogma was strongly held by the church as a distinguishing mark with the community.

A second belief structure held by the Corinthian church community concerned its apocalyptic outlook. As a millennial movement, the church at Corinth looked forward to a series of events that would radically change its world.⁹⁴ This was encouraging to the millennialist who by personal

⁹⁰ Meeks, p. 165.

⁹¹ Meeks, p. 165. 1 Corinthians 8:4-6.

⁹² 1 Corinthians 12:13.

⁹³ Meeks, p. 169.

⁹⁴ 1 Corinthians 7:26-31. Meeks, p. 172.

choice or the choice of others, was disenfranchised from the community. This may have been what was expressed by the Pauline reference to the "present distress" found in the church.⁹⁵ It was further understood as meaning that the church's hostility from its neighbors has its parallels to Paul's own personal experiences of persecution, the difficulties faced by Christians in other places, and even with the sufferings experienced by Christ. This threat to the church community served as a warning of future suffering that would come to the church. This belief reinforced the sense of uniqueness of the churches,⁹⁶ it produced solidarity and stability of the congregations,⁹⁷ and called for appropriate actions by the church members and respect for their leadership.⁹⁸ As a result of the impending doom found in its apocalyptic belief, the church at Corinth was advised to separate itself from its community. Because, as saints, they would be involved in judging the world, church members were to avoid bringing legal cases for judgment to the "unrighteous" magistrates of the community.⁹⁹ Those who had dealings with the world and those who purchase goods

⁹⁵ 1 Corinthians 7:26.

⁹⁶ Meeks, p. 175.

⁹⁷ Meeks, pp. 174, 179.

⁹⁸ Meeks, p. 175.

⁹⁹ 1 Corinthians 6:1,2,4.

were encouraged to relate to the world as if they had no dealings or no goods whatsoever because the present form of the world was passing away.¹⁰⁰ This belief did much to separate the church from its community. Tension over this belief did not change the church's attitude toward the world but centered in those who felt they were the spiritual elite and were distinguished by their unique spiritual gifts. Paul used apocalyptic expressions to counter this elitism and call for the solidarity of the congregation.¹⁰¹ The church at Corinth would express a strong affirmation of the dogma relating to apocalyptic belief but not as strong as its belief in one God. This was because of the tension of interpretation by the elite regarding their gifts.

A third belief structure of the urban church concerned Jesus as the crucified Messiah. The proclamation of Jesus Christ and his crucifixion was the essence of the Pauline message.¹⁰² The metaphor of the crucifixion/resurrection was to be recalled when one was facing death by providing the hope of the resurrection.¹⁰³ The resurrection hope provided another basis for the solidarity of the

¹⁰⁰ 1 Corinthians 7:30,31.

¹⁰¹ Meeks, pp. 178, 179.

¹⁰² 1 Corinthians 1:23; 2:2.

¹⁰³ 2 Corinthians 4:14.

community.¹⁰⁴ It served as a model for the Corinthian contribution for the needs of fellow Christians at Jerusalem.¹⁰⁵ This model suggests that Christ was first weak and therefore experienced the crucifixion. Finally, he was powerful as portrayed in the resurrection. Likewise the church in its present state in Corinth was weak. Its members did not have social standing in the community.¹⁰⁶ They faced hostilities with their neighbors that served as a warning of eventual persecution. This revealed the weak state of their church in the community.¹⁰⁷ In the model of Christ's becoming poor so believers could become rich,¹⁰⁸ of the crucifixion/resurrection hope and of promise that in the world to come, members would serve as judges over the world,¹⁰⁹ the church, though weak and afflicted in the present, would be vindicated and glorious in the age to come.¹¹⁰ Conflict over this belief is mentioned briefly by Paul in his discussion of the superapostles. He warns the church not to listen to someone who comes preaching a

¹⁰⁴ Meeks, p. 182.

¹⁰⁵ 2 Corinthians 8:9.

¹⁰⁶ 1 Corinthians 1:26.

¹⁰⁷ 1 Corinthians 7:26.

¹⁰⁸ 2 Corinthians 8:9.

¹⁰⁹ 1 Corinthians 6:2.

¹¹⁰ Meeks, p. 182.

different Jesus from the one that he had presented to them.¹¹¹ It does not imply that this belief existed in the church community of Corinth. The attitude on the part of the church at Corinth toward dogma regarding the crucified Messiah would be very positive.

The last belief structure of the urban church suggested by Meeks deals with several aspects of soteriology, contrasting evil, in the form of bondage, guilt, estrangement and deformity, with its reversal found in liberation, justification, reconciliation and transformation.¹¹² The social change experienced by the new urban Christian demanded a dissociation with one's past and association with a community that replaced previous "worldly or evil" relationships. The issue of evil was centered with local problems facing church members. These were experienced through their shunning at the hands of the community as well as the cosmic evil that would be culminated by God's judgment. The Corinthian letters were not involved with natural evil, with social or political factors or even with the evil of the state.¹¹³ Personal estrangement from God, personal guilt and unrighteous actions were resolved through being "washed, sanctified and justified in the name of the

¹¹¹ 2 Corinthians 11:4.

¹¹² Meeks, p. 184.

¹¹³ Meeks, p. 189.

Lord Jesus Christ."¹¹⁴ The significance of this belief allowed the church at Corinth to hold attitudes that did not encourage involvement with a community's people, with its social problems or its political issues. The evil that the church spoke against, that determined the boundaries with its community and that was theologized was an important element in its belief structure.

The attitude of Corinth to questions of dogma was very positive, though there was not complete unanimity. Some questions existed over two distinct approaches to apocalyptic belief. The spiritually elite with their unique spiritual gifts used apocalyptic interpretation to support their claims while Paul used the same concepts to counter their claims. For the most part their dogma separated them from their community either by making themselves entirely unique and distinctive or the community totally evil comprised of structures and individuals that they would soon judge at the end of the age. The church members at Corinth would responded with strong positive affirmation to questions of dogma.

Witness Concerns

The witness language of the Corinthian letter seems to relate to Paul's personal efforts of gospelizing. It is

¹¹⁴ 1 Corinthians 6:11.

expressed often in the first person: "I preach the gospel,"¹¹⁵ "I am entrusted with a commission,"¹¹⁶ "I became all things to all men . . . for the sake of the gospel,"¹¹⁷ "I fed you,"¹¹⁸ "I planted,"¹¹⁹ "I laid a foundation,"¹²⁰ "I came to you."¹²¹ In the second Corinthian letter Paul's associates are included in reporting the gospelizing efforts. "Through us spreads . . . the knowledge of him (Jesus),"¹²² "We are not . . . peddlers of God's word,"¹²³ "We preach . . .,"¹²⁴ "We are ambassadors for Christ, God makes his appeal through us,"¹²⁵ " . . . we may preach the gospel in lands beyond."¹²⁶ Paul tells of his techniques. Paul's objective was to confirm

¹¹⁵ 1 Corinthians 9:16.

¹¹⁶ 1 Corinthians 9:17.

¹¹⁷ 1 Corinthians 9:23; 10:33; Meeks, p. 106.

¹¹⁸ 1 Corinthians 3:2.

¹¹⁹ 1 Corinthians 3:6.

¹²⁰ 1 Corinthians 3:10.

¹²¹ 1 Corinthians 2:1.

¹²² 2 Corinthians 2:14.

¹²³ 2 Corinthians 2:17.

¹²⁴ 2 Corinthians 4:5.

¹²⁵ 2 Corinthians 5:20.

¹²⁶ 2 Corinthians 10:16.

the testimony of Jesus among the Corinthians.¹²⁷ He did not use lofty words or the techniques of the superapostles.¹²⁸ In the two letters, there is no clearly stated gospel commission expressed to the Corinthian church. The letters do not serve as a witness handbook. A sizable portion of witness language was used to explain the mission activity of Paul and his associates. There were no explicit directions to the church itself.

There were some implicit indications of the witness activities and instruction for witness in the Corinthian letters. Paul wants the church to be "always abounding in the work of the Lord."¹²⁹ Since there were no suggestions included with this statement that would explain what this work includes, Paul seems to imply that it was a work that is known to the church. Other suggestions are found elsewhere in the letters. Paul was concerned that unbelievers attending the services of the church might think the members were insane after hearing those in the congregation who spoke in tongues.¹³⁰ It is assumed that unbelievers and outsiders had free access to the meetings of

127 1 Corinthians 1:6.

128 1 Corinthians 2:1; 2 Corinthians 11:12-15.

129 1 Corinthians 15:58.

130 1 Corinthians 11:23.

the church.¹³¹ The worship services were a place for witness. In a marriage of a Christian to a non-Christian, Paul encouraged the Christian spouse to stay with the non-Christian spouse. The influence of the Christian spouse may save the non-Christian spouse.¹³² The home was a place where the believer was expected to witness to the non-believer and on occasion an entire household would become a part of the church.¹³³ Meeks suggests that this might not happen because of personal belief but rather to maintain the unity of the household.

If a household became Christian more or less en bloc, not everyone who went along with the new practices would do so with the same understanding or inner participation. Social solidarity might be more important in persuading some members to be baptized than would understanding or convictions about specific beliefs.¹³⁴

The church was called on to seek the good of its neighbors.¹³⁵ If they were invited to eat with an unbeliever, the members should attend if possible. They were to be careful not to give offense to Jews or to Greeks or even to fellow members of the church.¹³⁶ They were to

¹³¹ Meeks, pp. 89, 106, 169.

¹³² 1 Corinthians 7:16.

¹³³ 1 Corinthians 1:16.

¹³⁴ Meeks, p. 77.

¹³⁵ 1 Corinthians 10:24.

¹³⁶ Meeks, p. 106; 1 Corinthians 10:32-33.

try to please everyone and not to present a stumbling block to them. Paul suggested that in all matters of behavior members ought to somehow exhibit the pattern of dying and rising as a public display of Jesus.¹³⁷

Witness was a part of the life of the church at Corinth. Though much of the language of witness in the two letters concerns Paul's reporting his personal commission and work, the boundaries that are established through dogma are still maintained, but there are a number of suggested gates in the boundaries. Through these gates the church encourages non-believers to associate with it and to enter into the life of the church. The attitude toward witness seems positive but it is not as strong as the attitude toward dogma.

Attitudes Held by Church Members Toward Each Other

Paul opened his first letter to Corinth with a typical salutation and thanksgiving. He next expressed his concern about problems that centered in information he received regarding a deterioration of relationships among church members.

I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been

¹³⁷ Meeks, p. 93; 2 Corinthians 4:10, 11.

reported to me by Chloe's people that there is quarreling among you, my brethren.¹³⁸

It is evident that there was tension over relationships in the church at Corinth. In order to discover the attitudes held by church members toward each other, these points of tension will be examined. These include the church's reactions to a member's behavior, disagreements that require mediation, improper practices at the Lord's supper, eating meat offered to idols, and the status struggle centering in spiritual gifts.

Paul objects to the lack of reaction on the part of the church to a member who had violated the community's sexual taboos. Paul chastised the church for allowing this problem to continue. There are several possible reasons why the church did not seek to terminate the membership of this person. It could have been that he was one of the patrons of the church or perhaps a respected member of the spiritual elite and therefore the church felt that it could not bear to lose his contributions. Yet the church was not beyond changing its allegiances toward the leadership of the congregation.¹³⁹ It could have been that the church did not understand proper polity procedures for handling such circumstances. Yet there is evidence that the benevolent

¹³⁸ 1 Corinthians 1:10, 11.

¹³⁹ 1 Corinthians 16:16.

clubs which served as one of many models for the church did meet to terminate the membership of a person not meeting the expectations of the club.¹⁴⁰ It could be that the church saw value in this person and felt that the best way to relate to his problems was not through separation from the church community, but by including him in the church rituals.¹⁴¹ Paul demanded that when the church assembled it was to remove this person from among the members and deliver him to Satan "for the destruction of the flesh."¹⁴² The church was further instructed not to associate with him or even to eat with him.¹⁴³ Beyond taking meals together, this injunction clearly meant that it did not to allow him to participate in the Lord's Supper.¹⁴⁴ Members were to judge anyone who was a brother and who was guilty of immorality, to drive him out from their midst and not even to associate with him.¹⁴⁵ There is no indication that the church heeded Paul's demands. The issue is not mentioned in Paul's later letter. In this case the church affirms the member while Paul demands his separation from the church

¹⁴⁰ Meeks, p. 229 n. 159.

¹⁴¹ Meeks, p. 130; 1 Corinthians 5:11.

¹⁴² 1 Corinthians 5:4,2,5.

¹⁴³ 1 Corinthians 5:11.

¹⁴⁴ Meeks, p. 103.

¹⁴⁵ 1 Corinthians 5:9-13.

community.

In contrast to the issue of the immoral church member was another case where the church and Paul disagreed over the discipline of another church member. The person in question was not the one involved in immoral behavior for the circumstances are described differently.¹⁴⁶ The church had successfully shunned this individual who had caused pain to Paul and therefore had also caused hardships to the church.¹⁴⁷ The nature of the problem is not reported. Paul indicates that the punishment by the majority was enough, that they had carried their discipline too long, and that it was time to turn and comfort and forgive the offender. Paul proclaims the importance of this person by begging the church to reaffirm its love to him.¹⁴⁸ It could also be that Paul was using this man as an instrument to test the church's loyalty to his authority. If this were the case, the church member who was at odds with Paul, and of whom Paul had successfully gained the action of the church in shunning him, was used by Paul only for his own purposes. Paul's negative attitude to persons is seen with his comment that this was only a test.¹⁴⁹ Two pictures portrayed the

¹⁴⁶ Meeks, p. 130.

¹⁴⁷ 2 Corinthians 2:5.

¹⁴⁸ 2 Corinthians 2:6-8.

¹⁴⁹ 2 Corinthians 2:9.

church as favorable to a fellow struggling member and opposed to another - - in one case standing in opposition to the to Pauline authority and in the other accepting it.

The major conflicts of the church at Corinth were conflicts between people of different social strata.¹⁵⁰ Status measurements included personal power, occupational prestige, income or wealth, education and knowledge, religious or ritual purity, family and ethnic group position, and local community status.¹⁵¹ Additional status was measured by position or leadership within the church, by providing a place for worship, personal piety, and a person's spiritual gift. Several elements contributed to this status struggle. It was a young group; it had not been organized very long and therefore the church struggled over leadership positions, as well as over the acceptance of various apostolic authority figures. The city of Corinth was probably still endeavoring to determine its aristocracy.¹⁵² It had been rebuilt by Caesar a little over a century before and was colonized by mostly freedmen. Therefore, it had no indigencous aristocracy. This provided for all colonists the opportunity to climb high on the local status ladder, a struggle which was probably carried over

150 Meeks, p. 53.

151 Meeks, p. 22, 54, 55, 59.

152 Meeks, p. 48.

into the church. The status spread in the church was not very broad, though it represented a general cross section of the society as a whole.¹⁵³ The extreme top and bottom of the social scale was missing from the church.¹⁵⁴ If the extremes were well represented in the church, then the status struggle would not be as marked, for one's position would be clear. But since the extremes of status did not exist, it enhanced the struggle for position.

The struggle for status appeared in the conflict over meat offered to idols, in the Lord's Supper, and over the issue of spiritual gifts. Paul distinguishes the two groups in the meat issue as the strong and the weak, as those who had knowledge and those who did not have knowledge, and as those who knew there were no idols and those who still struggled with the reality of their immediate past.¹⁵⁵ Meeks suggests that the "strong" were the socially powerful in the church and were still involved with the community.¹⁵⁶ They may still have accepted social invitations with people outside the church community.¹⁵⁷ On these occasions, meat

¹⁵³ Meeks, p. 52 citing Floyd V. Filson, "The Significance of the Early House Churches," Journal of Biblical Literature, 58:109-112.

¹⁵⁴ Meeks, p. 73.

¹⁵⁵ Romans 15:1; 1 Corinthians 8:1,4,7,10-12.

¹⁵⁶ Meeks, p. 69; 1 Corinthians 1:26-27.

¹⁵⁷ 1 Corinthians 10:27.

would be served that probably had been offered to a local deity at a pagan shrine. Eating this meat was not a problem to the strong who had knowledge. The poor, who did not have knowledge, rarely ate meat. The occasions that they did were almost always centered in cultic rites.¹⁵⁸ The strong members who had knowledge were wealthy people who ate meat as a part of their regular diet; therefore, they did not associate eating meat with cultic activities. The conflict between the weak and the strong over the question of meat was an issue of social status struggle.

The celebration of the Lord's Supper was a ritual of solidarity for the church.¹⁵⁹ In connection with the Lord's Supper a communal meal was eaten.¹⁶⁰ This communal meal had its similarities to those eaten by the voluntary associations or social clubs found in the Corinthian community.¹⁶¹ Two elements in the meal were used as a means of distinguishing the social standing of church members. One distinguishing tactic involved the seating of honored members at special tables. The other tactic involved giving such members larger portions of food or food of a better

158 Meeks, p. 69.

159 Meeks, p. 69.

160 Meeks, p. 67.

161 Meeks, p. 78.

quality.¹⁶² The social distinction between the relatively rich and relatively poor that made up the membership of the church at Corinth was not very wide. Therefore, the stratification of individuals that were already close to each other in their social position created a difficult relational class struggle. The Lord's Supper became a medium for class distinctions in the church by the humiliation of the have nots.

The issue over spiritual gifts also provided distinctions between the haves and the have nots of the church. The measure of distinction, though, was not personal power or financial ability, but rather personal piety. Certain gifts were sought after more than others. The gift of tongues was placed at the summit of the hierarchy of spiritual gifts. Not all in the church spoke in tongues,¹⁶³ but those who did looked down on those who did not.¹⁶⁴ Glossolalia was a sign of prestige within the congregation. It did not provide a measure of status that was recognized in the larger society.¹⁶⁵ Paul's warning, that outsiders attending a service where these pious members spoke in tongues might think they were mad, gives an

¹⁶² Meeks, p. 68; 1 Corinthians 11:21.

¹⁶³ 1 Corinthians 12:30.

¹⁶⁴ Meeks, p. 120.

¹⁶⁵ Meeks, p. 72.

indication of a possible reaction of the larger society to this gift.¹⁶⁶ Tongues was a social status issue which became a means of distinguishing between those who were truly pious and those who were not.

The above discussion indicates that the issues faced by the church at Corinth centered in their social status struggles. These struggles provide an insight into the attitudes church members held toward each other. On the basis of these findings, the adherence to a social hierarchy brought about a division of members and hostile feelings toward each other. The attitudes of members at first appeared to be somewhat negative. Two elements that proclaim a positive attitude of the church people toward fellow members involved the social mix of the group, as well as the role of women. The voluntary organizations known in the community were made up of a homogeneous mix. They often incorporated persons who shared the same skills or trade.¹⁶⁷ For the most part it was a homogeneous group. In contrast, the church at Corinth was heterogeneous. It consisted of a broad mix of people including both men and women, foreigners, or freeborn, slaves and freedmen.¹⁶⁸ This mix indicates the existence of an attitude toward

¹⁶⁶ 1 Corinthians 12:23.

¹⁶⁷ Meeks, p. 78.

¹⁶⁸ Meeks, p. 79.

persons that was positive. Furthermore, the role women played in the church at Corinth also indicates a positive attitude toward church members. The model provided by the large community presented women as upwardly mobile,¹⁶⁹ active in religious matters of the community,¹⁷⁰ even joining in the activities and leadership of the voluntary organizations or social clubs.¹⁷¹ Therefore, it was not unusual to see women playing important roles in the church at Corinth. Some were heads of households, such as Chloe.¹⁷² Others, like Prisca, who had a higher social standing than her husband Aquila,¹⁷³ provided their residence as a meeting place for the church.¹⁷⁴ Still others, like Phoebe, who was a diakonos at Cenchreae, Corinth's eastern seaport, served as a part of the leadership of the church.¹⁷⁵ An indication of equality granted to women comes from Paul's argument concerning marriage relationships. Some converts were married before becoming Christians. Their entrance into Christianity was

169 Meeks, p. 23.

170 Meeks, p. 24.

171 Meeks, p. 24.

172 Meeks, p. 59; 1 Corinthians 1:11.

173 Meeks, p. 59.

174 Romans 16:3-5; 1 Corinthians 16:19.

175 Meeks, pp. 41,49,60; Romans 16:1,2.

without the consent of their husbands.¹⁷⁶ Though Paul advises against divorce, he does indicate that if divorce was necessary, women did have the power to enter divorce proceedings.¹⁷⁷ Women also ran their own businesses, were independently wealthy, and traveled with their own slaves and helpers.¹⁷⁸ What appears to be a controversy in the church at Corinth over women speaking publicly and the encouragement that they voice their concerns privately to their husbands,¹⁷⁹ was probably not a part of Paul's original autograph letter to the church. Meeks indicates that the prohibition on women speaking at meetings and their subordination to their husbands was an interruption to Paul's discussion of ecstatic speech and prophecy.¹⁸⁰ He sees the subordination clause more in keeping with the concerns of Paul's disciples than that of Paul himself.¹⁸¹ Structurally, this passage uses the chiasmic poetic form where its elements are carefully matched with each other.¹⁸² This poetic structure is abruptly interrupted by a

¹⁷⁶ Meeks, p. 73.

¹⁷⁷ 1 Corinthians 7:10ff.

¹⁷⁸ Meeks, p. 71.

¹⁷⁹ 1 Corinthians 14:33-36.

¹⁸⁰ Meeks, p. 71.

¹⁸¹ Meeks, p. 71; Colossians 3:18, Ephesians 5:22-24.

¹⁸² See Appendix I, p. 237, for an outline of this structure.

prohibition which does not relate to the entire passage. This prohibition was possibly added to Paul's letter by either a later disciples or during the second century at the time in the Montanist heresy. It does not appear that the prohibition was a part of the original Pauline injunction. Therefore the social mix of people found among the church membership, as well as the position of women, would place the attitude of the Corinthian Church members toward each other as somewhat positive.

Attitudes Held by the Church Toward Community People

The study of attitudes held by the church toward the community people living at Corinth presents the difficulty that both positive and negative attitudes existed. The church was both exclusive and inclusive of its community. It had strong established boundaries, as well as patterns of routine involvement with the community.¹⁸³ The church was also concerned about the attitudes of the community toward itself. The objective is to look at expressions of exclusion as well as those of inclusion found in the church at Corinth, for the purpose of determining attitudes held by the church toward its community.

¹⁸³ Meeks, p. 190.

The confession of belief in one God, and the ensuing understanding of the unity of all Christians, contributed to the need to establish clear boundaries between the church and the community.¹⁸⁴ These boundaries defined the Christian community over against the world. The language used by Paul in the two letters to Corinth portrays the attitude of separation between the church and the community. The community was "the world,"¹⁸⁵ "outsiders,"¹⁸⁶ "nonbelievers,"¹⁸⁷ "unrighteous,"¹⁸⁸ "those despised by the church."¹⁸⁹ Members were taught that there were only two classes of humanity: the church or sect and the outsiders.¹⁹⁰ Meeks states, "the insider/outsider language invariably implies a negative perception of the outside community."¹⁹¹ In addition, this language reinforced the unity of the believing community. Some of the language spoke of the coming persecution. This was a part of apocalyptic language where in end times the true believer

¹⁸⁴ Meeks, p. 169.

¹⁸⁵ 1 Corinthians 7:31,33f; 11:32; 2 Corinthians 1:17

¹⁸⁶ 1 Corinthians 5:12,13; 14:23-24.

¹⁸⁷ 1 Corinthians 7:12-15; 14:22-24.

¹⁸⁸ 1 Corinthians 6:1,9.

¹⁸⁹ 1 Corinthians 6:4.

¹⁹⁰ Meeks, p. 86.

¹⁹¹ Meeks, p. 95.

would suffer as Christ, as Paul, and as others did for their faith. These experiences served as models for Christians. They portrayed the world as hostile, wanting to rid itself of the sect.¹⁹² Personal purity was another boundary distinguishing the church from its community. Meeks states:

Where social boundaries are carefully guarded, we may expect to find concern about the boundaries of the body. . . . Bodily controls and purity meant tight social boundaries . . .¹⁹³

The church did not subscribe to the physical distinction adhered to by the Jews; circumcision. Therefore, distinctions were worked out in other ways. In language, they spoke of the "weak" and the "strong" with the weak being those who associated the eating of meat offered to idols with involvement with their former cultic gods.¹⁹⁴ The purity demanded of Christians was put in contrast to the catalog of vices found outside the church in the world.¹⁹⁵ Paul demanded that the church must avoid all sorts of illicit sexual connections found among community people. He called for members to live pure and holy lives.¹⁹⁶ This distinction came through the ritual of baptism. Some of those in the community were involved in the vices Paul

¹⁹² Meeks, p. 96.

¹⁹³ Meeks, p. 97.

¹⁹⁴ 1 Corinthians 8:9-12.

¹⁹⁵ 1 Corinthians 5:10; 6:6-11.

¹⁹⁶ Meeks, p. 100.

listed. But as Christians they were "washed," "justified," and "sanctified," in other words, purified from the defilement of the world.¹⁹⁷ Another distinction was in the dominant theme that proclaimed that the body was the "temple" of the Holy Spirit or of God.¹⁹⁸ The Lord's Supper became a mark of separation when it served as a means to shun one of the group that had not maintained his personal purity.¹⁹⁹ Those who considered celebrating the Supper unworthy were told that in the service there was a magical element that might cause sickness or even death.²⁰⁰ This added to the boundaries which were established for separating the church from non believers and outsiders. To some extent, the church tried to isolate itself from the surrounding community. The common cultic or social club meal was replaced with the communal meals within the church.²⁰¹ The worldliness of the judicial system necessitated the establishment of an internal procedure to judge in civil disputes that occurred within the church.²⁰²

197 1 Corinthians 6:9-11.

198 1 Corinthians 3:16; 6:19; 2 Corinthians 6:16.

199 1 Corinthians 5:11.

200 1 Corinthians 11:19f.

201 Meeks, p. 104.

202 1 Corinthians 6:1-11.

The attitude of the church toward the non-christian people living in the community of Corinth appears to be very negative.

Even though there were clearly established boundaries between the church and community in Corinth, there were also gates in the boundaries which provided contact with community people. These gates suggest that there was also a positive attitude on the part of the Christian Church toward its neighbor. Typical Christians were free artisans or small traders who were dependent on contact with non-Christian people.²⁰³ They were not cloistered in isolation from society like the Essenes at Qumran. Meeks says,

They remained in the cities, and their members continued to go about their ordinary lives in the streets and neighborhoods, the shops and agora.²⁰⁴

Beyond involvement necessitated for survival and business, there was interaction with the community on a social basis. This is illustrated by the criticism that some church members were either socially or through business involved in eating meals with non-Christians where meat offered to idols was served.²⁰⁵ The significance here is that some were involved socially with people of the community. Paul's illustration of runners competing in a race, or of a boxer

203 Meeks, p. 73.

204 Meeks, p. 105.

205 Meeks, p. 98.

preparing for a fight and then pursuing the prize, reflected the athletic games that were held in Corinth.²⁰⁶ There was some awareness of this community activity on the part of the church and perhaps even involvement in some element of the games. Another illustration of community involvement came when Paul showed his affirmation for community people by stating that it was unnecessary for believers to divorce their nonbelieving spouse.²⁰⁷

The mission of the church was another reason for having gates in its boundaries. Each outsider was seen as a potential insider. Because of mission concerns, the church was open and unbelievers had access to its services.²⁰⁸ Members were to put no stumbling block between Jew, Greek or fellow Christian.²⁰⁹ They were encouraged to be adaptable for the purpose of mission.²¹⁰ As a result they were also concerned about the community's view of them. Paul states that they were held in honor.²¹¹ But by whom? This honor was placed in contrast to the world's view that Paul and his associates were refuse. Therefore, the honor held by the

206 1 Corinthians 9:24-27.

207 1 Corinthians 7:12.

208 1 Corinthians 14:23.

209 1 Corinthians 10:32.

210 1 Corinthians 9:19-23; 10:33.

211 1 Corinthians 4:10.

church came from the world about it or in other words its community. It was important to maintain this honor. Paul suggested that the church should be careful about allowing members to speak in tongues at services, for if unbelievers were present they might think those speaking were mad.²¹²

The boundaries of the church and its gates provide an ambiguity regarding the attitudes held by the Christians in Corinth toward community people. Meeks states:

There is a tension in the literature of the Pauline groups between measures needed to promote a strong internal cohesion, including rather clear boundaries separating it from the larger society, and the intention to continue normal and generally acceptable interactions with outsiders.²¹³

This tension was precipitated by their beliefs in one God, in the unity of all believers, in their apocalyptic anticipation, and in their missional responsibility. This affected the church members' attitude toward community people. Their theology demanded boundaries while their mission demanded gates. Therefore, attitudes expressed by members were both positive and negative. But because of the strong apocalyptic teaching regarding the end of the age that required personal purity on the part of church members, the attitude tended to be much more negative than positive.

²¹² 1 Corinthians 14:23.

²¹³ Meeks, p. 107.

Attitudes Toward Social Involvement with Community Needs

Paul's two letters to the church at Corinth did not include a treatise on its role in meeting the social needs of people in the community. In actuality, with the theological expectation of the end of the age and the establishment of clear boundaries between the church and the community, there may not have been any real concern on the part of the church for its community. What is found in the letters concerning involvement in people needs is limited to weak implicit indications of some social interaction, rather than clear explicit directives.

Human needs in Corinth may not have been as marked as in other parts of the ancient world. For the most part the poor were found in the rural areas. When they had opportunity to improve their social condition they moved to the cities.²¹⁴ Though the urban areas contained many levels of the social strata, from the destitute to the very rich, upward mobility from one level to another did happen.²¹⁵ This was especially true in Corinth. As a relatively young city the social strata was not as structured as elsewhere, therefore providing a greater opportunity for upward mobility.²¹⁶ Even though the urban areas did provide

²¹⁴ Meeks, p. 15.

²¹⁵ Meeks, p. 20.

²¹⁶ Meeks, p. 48.

opportunities not found elsewhere in the Roman world, the cities did not have the poorest of the poor, the peasants, agricultural slaves, and hired agricultural day laborers.²¹⁷ Those living at subsistence level appear to be absent from Pauline communities.²¹⁸ Therefore, poverty and hunger, major social needs of that day, may not have been that large a problem in the local urban communities. An element that prevented conditions of poverty was the extended household. Not only was the immediate family included in the household, it was extended to include slaves and freedmen who still had obligations to their former owners.²¹⁹ In addition the households often included travelers.²²⁰ Artisans that shared similar trades also shared households, or lived in certain areas or districts in the city, providing mutual support to each other.²²¹ People of similar extraction gathered in distinct districts in the cities again providing mutual support to their own kind.²²² As a result, many of the physical social needs may have been met through these support groups. Therefore, since the urban community had a

²¹⁷ Meeks, p. 73.

²¹⁸ Meeks, p. 73.

²¹⁹ Meeks, p. 21, 75.

²²⁰ Romans 16:15.

²²¹ Meeks, p. 26.

²²² Meeks, p. 29.

higher standard of living and provided more opportunities for its residents as well as had support groups for various levels of its citizens, its physical social needs were not prominent in the mission of the church. Furthermore, the Christian church probably endeavored to meet the needs of its own members.

Expansion beyond meeting the needs of church members was implied when Paul stated that the church was not to seek its own good but to seek the good of its neighbor.²²³ This statement concerned the issue of eating meats offered to idols. Paul was offering practical advice by telling the Corinthians to follow his example, to try to please all men in their efforts and to learn to be adaptable in all that they would do.²²⁴ This concern for neighbors and the need to adapt implies an awareness on the part of the church for its neighbors. This awareness served the church's witness efforts. In addition, this awareness could provide information about the physical needs of the neighbors that might be met through the church.

Two other implications of possible involvement in community human needs can be found in Paul's argument regarding spiritual gifts. In his list of gifts, two may be considered appropriate in their use for meeting human needs

²²³ 1 Corinthians 10:24.

²²⁴ 1 Corinthians 10:33.

in the community, the gift of helps and the gift of healing.²²⁵ There was no discussion as to how these gifts were used. Paul next argues for the higher gift of love. To show the primacy of love, he places it in contrast with laudable works. One plausible argument suggests, "If I give away all I have, . . . but have not love, I gain nothing."²²⁶ Implied here was the act of giving all one had to meet a specific need. The thinking of Paul may have reflected the communal organization of the Jerusalem church.²²⁷ Yet there does not appear to be a similar communal structure at Corinth, so Paul may have been suggesting an option that might be directed toward the social needs of the church or the community, or to the collection for the needy saints at Jerusalem. Implied here was possible social involvement meeting the human needs of the community.

The only social concern found in the church at Corinth was the taking of a collection for the poor among the saints at Jerusalem. This collection served as a means to show solidarity with the Christians at Jerusalem.²²⁸ The gift was to be set aside weekly and it was to be commensurate

225 1 Corinthians 12:28.

226 1 Corinthians 13:3.

227 Acts 2:44; 4:32,34.

228 Meeks, p. 110.

with each week's financial gain.²²⁹ The size of the gift must have been substantial.²³⁰ A small gift would not have required the expense of the large delegation which accompanied it to Jerusalem.²³¹ Paul, pleading for the contribution, used the theological motif of the incarnation. He reminded them of Jesus' grace which was expressed by his becoming poor so that by his poverty the church members might become rich.²³² With these God given riches, they were to contribute toward meeting the needs of the saints at Jerusalem. This was a collection to meet a specific human need. The only record of social action on the part of the church at Corinth served a community that indeed may have had a bonafide need but was geographically far away from Corinth. Paul pressured the church by referring to the large gift provided by the Macedonian Christians who were living in "abysmal poverty."²³³ Here was a church that was much closer to Corinth than Jerusalem. It also appears to have had a bonafide human need. Why was there no encouragement to have this local as the recipient of such an offering? It could be, as Meeks suggests, that this need was not bonafide but was used merely as an argument by Paul

²²⁹ 1 Corinthians 16:1-4.

²³⁰ Meeks, p. 65.

²³¹ Meeks, p. 219, n. 89.

²³² Meeks, p. 181; 2 Corinthians 8:9.

²³³ 2 Corinthians 9:2-4.

to increase the giving of the church at Corinth. He argued that the Macedonian gift was large coming out of their poverty therefore your gift should be much larger than theirs. Meeks further implies that Paul may have used the same argument in writing to Macedonia referring to the giving record of Corinth in spite of their abysmal poverty.²³⁴

The attitude on the part of the church at Corinth toward meeting the human needs of the community was somewhat negative. There was no hard evidence in Paul's two letters that proclaim involvement in this area. Certain texts implicitly suggested the slight possibility of social action on the part of the church. It was possible that the structures of the church and the community in meeting human needs negated the necessity for this type of action. The apocalyptic interpretation of the world by the church and the strong effort to establish boundaries with its community also contributed to a negative attitude regarding social action. The concern with the needy in the larger church community became a special project of Paul. The church's contribution to the saints at Jerusalem was the result of strong pressure by Paul. Therefore, the attitude of the church toward the social needs of the community was probably negative.

²³⁴ Meeks, p. 66.

The Involvement of the Church in Political Issues

Just as the letters of Paul to Corinth did not include a discussion of the church's mission with regard to the social needs of the community, it also did not include a discussion of the political issues faced by the church and the community. Yet within the letters were arguments that suggested the awareness of at least three contemporary issues: politics and government, the evil community, and the equality of people.

Paul used several political and forensic metaphors, thus indicating awareness of the order of government and politics outside the church.²³⁵ Such ideas as kingdom of God,²³⁶ the eschatological judgment,²³⁷ and the meting out of punishment,²³⁸ affirm this fact. Paul suggested the use of known legal procedures for the purpose of mediating the challenges from his rivals at Corinth regarding his own charismatic authority.²³⁹ He states that any charge must be

²³⁵ Meeks, p. 170.

²³⁶ 1 Corinthians 4:20; 6:9f; 15:50.

²³⁷ 1 Corinthians 4:5; 5:13.

²³⁸ 1 Corinthians 3:17.

²³⁹ Meeks, p. 124.

sustained by the evidence of two or three witnesses.²⁴⁰ Paul saw value in the established structures. The only clear statement about the Christian's relationship to government was in the letter to the Romans.²⁴¹ The essence of the passage was probably included in Paul's teaching to the Christians at Corinth. Meeks shows that the functionaries to whom the Christians were to be submissive were those of the imperial government.²⁴² Excluded from this directive were the local municipal magistrates. The Jews of the diaspora who lived in urban areas often regarded Rome as their protector.²⁴³ Christians were initially considered a sect of the Jewish cult and therefore experienced the same consideration afforded to the Jews. As a result Paul wrote the following with reference to the Roman government:

Rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good.²⁴⁴

It was the local magistrates and their power that the church feared the most. Paul's list of personal persecutions experienced during his travels serves as a commendation to

²⁴⁰ 2 Corinthians 13:1.

²⁴¹ Romans 13:1-7.

²⁴² Meeks, p. 106.

²⁴³ Meeks, p. 38.

²⁴⁴ Romans 13:3-4.

the church.²⁴⁵ Among the many difficulties, he faced beatings, imprisonment, and tumult at the hands of local magistrates. He again stated that he had faced imprisonment, countless beatings and was often near death.²⁴⁶ His world included only wilderness, city, and sea, so he therefore faced a sizeable portion of this danger in the cities, most likely at the hands of the local government.²⁴⁷ These catalogs of persecutions provided a list of what the church could expect from those who had the power to instigate imprisonment and other punishment. They would contribute to the suspicion on the part of the members at Corinth toward the governmental organization of the community. This was expressed in Paul's advice to the church by telling them not to take grievances to the established legal system for resolution.²⁴⁸ The jurists of Corinth were categorized as "unrighteous," "unbelievers," and "those who are least esteemed by the church." These unrighteous judges would soon face the apocalyptic judgment at the end of the age. Then the saints of Corinth would preside as judges.

In contrast to this strong anti local government stance

²⁴⁵ 2 Corinthians 6:4-5.

²⁴⁶ 2 Corinthians 11:23.

²⁴⁷ 2 Corinthians 11:26.

²⁴⁸ 1 Corinthians 6:1-8.

was Erastus, who served the city in an official position and was a member of the Corinthian church.²⁴⁹ This does indicate that there was involvement with the politics of the community on the part of some members. The political attitude of the church at Corinth was mixed. It probably saw support and value in the broader Roman governmental practices and policies that provided the promise of freedom and protection for legal religious sects. In contrast was the fear of the local community power structure which could become the source of persecution and difficulties. The church's answer to the judicial power was to establish a means of handling disputes within the church, thus further separating itself from the community.

The church responded to the issue of the immoral behavior of the unrighteous outsiders by calling for the purity of the Christian group. The outside world was considered impure and profane.²⁵⁰ The issue between purity and impurity was defined in social terms.²⁵¹ The negative attitude toward the community was characterized by the church's preoccupation with the labeling of outsiders as vicious.²⁵² This labeling was presented in catalogs of

²⁴⁹ Romans 16:23.

²⁵⁰ Meeks, p. 100.

²⁵¹ Meeks, p. 103.

²⁵² Meeks, p. 101.

vices listed in the letters of Paul.²⁵³ The church was to shun immorality.²⁵⁴ It was not to become mismatched with unbelievers. There was to be no partnership between righteousness and iniquity.²⁵⁵ If members were tempted by immorality, it was recommended that they obtain a spouse even in spite of the church's eschatological expectations.²⁵⁶ It was far better to marry than to burn with lust.²⁵⁷ In contrast, the church was to be separate from the immorality of unbelievers. The ritual of entrance into the church through baptism provided a portrayal of washing away the uncleanness of the previous life outside the sect.²⁵⁸ The answer to the immoral world was a church comprised of individuals seeking to maintain tight social boundaries of purity.

The Christian church was not alone in the cry for purity in the community. Preceding the church were the activities of Jewish apologists as well as pagan satirists and moralists that denounced the indulgences found in

253 1 Corinthians 5:9; 6:9-11.

254 1 Corinthians 6:18.

255 2 Corinthians 6:14.

256 1 Corinthians 7:2ff.

257 1 Corinthians 7:9.

258 Meeks, p. 102; 1 Corinthians 6:11.

society.²⁵⁹ The church joined several contemporary groups in this issue. The issue for purity had two paradoxes. In the first place, the community was not that immoral. Meeks states that the efforts of Pauline Christians against an impure world called for practices and values that were widely affirmed by the larger society.²⁶⁰ Secondly, the church was not all that pure. Paul wrote that they were still of flesh, behaving like ordinary men.²⁶¹ The church was to be extraordinary in its purity. It was evident that this was not the case. There were fellow church members who were immoral, greedy, idolaters, revilers, drunkards and robbers.²⁶² Paul feared that when he came to Corinth a third time he would find quarreling, jealousy, anger, selfishness, slander, gossips conceit and disorder. In addition he would mourn for those who had not repented of impurity, immorality and licentiousness.²⁶³ There was even a case of a kind of immorality in the church that was not found among the pagans.²⁶⁴ The church expressed its opposition to the immorality existing in the community. By

²⁵⁹ Meeks, p. 101.

²⁶⁰ Meeks, p. 101.

²⁶¹ 1 Corinthians 3:3.

²⁶² 1 Corinthians 5:11; 1 Corinthians 10:7.

²⁶³ 2 Corinthians 12:20-21.

²⁶⁴ 1 Corinthians 5:1.

so doing, it joined in an existing issue that was shared by other groups. For the church, this issue served as a means of separating itself from the community by contrasting its expectation for personal purity with the impurity found in the larger society. The attitude of the church regarding these issues would be favorable.

When Paul wrote concerning the need for contributions for the saints at Jerusalem, he first contrasted Corinth's wealth and abundance with the poverty found in the church of Palestine. He next expressed the ethical foundation for gathering the collection. His goal was "that there may be equality."²⁶⁵ The effort toward equality was a fundamental goal of the Hellenistic moralists.²⁶⁶ This issue for equality was a contemporary topic that some in the church evidently shared with some in the larger community. Basic to early Christian theology was the idea of one God, one Lord, and one body.²⁶⁷ This Pauline theology was used to show that God was God of both Jews and Gentiles bringing them into one community.²⁶⁸ The rituals of baptism and the Lord's Supper served to proclaim this unity. With baptism, the element of equality was seen in the unity of all

²⁶⁵ 2 Corinthians 8:14.

²⁶⁶ Meeks, p. 66.

²⁶⁷ Meeks, p. 165-170.

²⁶⁸ Meeks, p. 167.

believers who had distinguished themselves from the unwashed world, through its washing they had become new humans. Characteristic of the new human was the unity of believers that was expressed in equality.²⁶⁹ This unity brought an end to the old ways of human distinctions defined by Jew and Greek, slave and free, and male and female.²⁷⁰ Paul also used the Lord's Supper to proclaim equality. The division in the church was between the rich and the poor. A greater quantity and better quality of food was provided the socially elite at the common meal eaten at the celebration of the Lord's Supper. At issue was the humiliation of the have nots, a concern objected to in the contemporary community by Pliny and the satirists.²⁷¹ Paul sought to transform the multiple groups found in the church by recalling that "because there is one bread, we who are many are one body."²⁷² Meeks states:

The single loaf used in the ritual symbolizes the unity of Christ and of the believer with Christ and consequently, the unity of the community in its participation in Christ.²⁷³

The supper ritual used symbolism to enhance the unity and

²⁶⁹ Meeks, p. 155.

²⁷⁰ 1 Corinthians 12:13.

²⁷¹ Meeks, p. 69.

²⁷² 1 Corinthians 10:17.

²⁷³ Meeks, p. 159.

equality of the Christian group.²⁷⁴ In contrast, complete equality was not expected. Slavery would continue. Paul would argue for the necessity of maintaining the present hierarchical structures.²⁷⁵

The cohesion and normalcy of the community should be preserved in much the same way that it is in ancient society at large: by a hierarchical structure of those who rule (males, parents, owners) and those who are subordinate (women, children, slaves).²⁷⁶

Maintaining the status quo that existed in the community at large and calling for the unity expressed in theology and in rituals would present a positive attitude toward the issue of equality on the part of the church.

It appears that the church at Corinth was interested in involvement in the political or social issues of its time. Though with each of the issues listed there was a contrasting negative action, the underlying philosophy and therefore the attitude of the church was positive. There was a tendency to affirm statements calling for equality, reforming corrupt local government, and decrying the evilness of the community. In these issues the church was not alone. It probably sided with contemporary groups that held to similar interests.

²⁷⁴ Meeks, p. 160.

²⁷⁵ Meeks, p. 64.

²⁷⁶ Meeks, p. 167.

Chapter Five

PAUL'S THEOLOGY OF THE CHURCH AS A CRITIQUE OF THE CHURCH AT CORINTH AND THE SEVENTH-DAY ADVENTIST CHURCHES IN WESTERN WASHINGTON

Introduction

The original intention for this chapter was to provide a critique of the Seventh-day Adventist churches in Western Washington based on a study of the church at Corinth. To accomplish this, two similar instruments were applied to both the Corinthian church and the Adventist churches. After doing this study the two church groups were to be placed side by side for the purpose to compare and contrast the responses. It was hoped that this procedure would provide a means to critique the Adventist churches. This process was to provide a means to correct the Adventist church by saying "This is what you are, but this is what you should be."

Response to the attitude instrument on the part of both the church of Corinth and the Seventh-day Adventists churches in Western Washington was nearly identical. This indicated that the two groups were socially similar. Both groups are young churches, they believe in separation from the community, they believe in the imminent return of Jesus, and they call for purity in the behavior of their adherents. The responses to the survey were able to provide information

which said, "This is what you are." They were unable to say, "This is what you should be." As a result this survey was unable to provide information that would contrast and critique the churches. A method outside of sociology was needed for the purpose of evaluating the churches. Because the two groups are sociologically similar in their response to the survey, and since Paul addresses the problems faced by the church in his letters, it would be profitable to use Paul's theology of the church as a means of critique. Harrington sees value in the use of scripture as a means to provide guidance for the church.

. . . the Christian churches affirm that these biblical texts are authoritative in some way and therefore Christians take upon themselves the obligation to listen to the texts and act upon them. Indeed the statements about the church in the documents of the so-called apostolic period have furnished direction and vitality to the Christian community throughout the centuries.¹

Paul's theology of the church resulted from his continuing efforts to correct problems and answer questions that were initiated by the churches he once served. His letters addressed these problems. In his mind he had a picture of the ideal church. This picture was not always identical in each letter. Paul takes his ideal concept of the church and holds it up against the practices of the

¹ Daniel J. Harrington, God's People in Christ: New Testament Perspectives on the Church and Judaism (Philadelphia: Fortress Press, 1980), p. 109.

churches and then calls them into account. This was how Paul dealt with the Corinthians. Since Paul was writing to correct problems found in the congregation at Corinth, he holds up his ideal concepts of the church. It serves as a measure to show their deficiencies. It also serves as a guide, providing direction for their future.

Since behind Paul's letters is his developing theology of the church and since the Seventh-day Adventist church in Western Washington and the church at Corinth are sociologically similar, a study and use of Paul's theology of the church would serve as a means to critique this project. Paul contributes two major elements to the theology of the church. They are the concept of the Church of God as being the people of God and the concept that the Church is the Body of Christ. These two ideas are found and developed in Paul's letters to Corinth. A critique of the church at Corinth and the Adventist Churches should center in the study of these two ideas.

There are several limitations placed on this study. The development of Paul's theology of church will rely on the material found in the Corinthian letters. In these letters, he addressed specific problems that he answered with his theology of the church. It must be recognized that Paul did not concern himself with every possible issue involving the church. Some important issues were not addressed; therefore, his theology is incomplete. Another limitation comes from Paul himself. Because of his parochial Jewish heritage and his involvement with the

church, Paul can not be separate from the sociology of the church at Corinth. He was a contributor to its social profile. In addition, Paul's theology of church in the Corinthian letters was at an embryonic stage. His ideas were somewhat incomplete and inconsistent. One example would be the the lack of an explicit social conscience. Another was his belief in the imminent Parousea that would bring to an end to the present society with all its problems. When Paul appears to be inconsistent, his canon as well as the life and ministry of Jesus will serve as the correcting factor.

The Church of God as the People of God

The opening of both the Corinthian letters begins with the address, "To the church of God which is at Corinth."² Paul uses the word church and then identifies it as the church of God. Behind Paul's use of the term church is his belief that the church is the people of God. They are a continuation of old Israel as the new Israel. This section will seek to accomplish two things. First, to review Paul's use of the term church. Then review how Paul develops and uses the idea of the church comprising the people of God.

² 1 Corinthians 1:2; 2 Corinthians 1:1.

The Church of God - **ekklesia**

The linguistic genealogy of the word **ekklesia** is not clear. The source of this term, which was used to refer to the Christian community, was the Greek translation of the Old Testament. It was used to translate the Hebrew word **qahal** in the Septuagint. It referred to any group of people brought together as in an assembly. **Ekklesia** was the Septuagint's word for the community of Israel. Another Hebrew word with a similar meaning '**edhah** was never translated **ekklesia**, but was rather translated **sunagoge**. It often meant the meeting place rather than the assembly of person. **Sunagoge** came to mean the gathering place of the people of Israel at the time of Christ. The early church adopted **ekklesia** and not **sunagoge**. **Sunagoge** was used only once in the New Testament for the Christian church. It is found in the epistle of James.³ This letter is considered very Judaic.⁴ This usage is understandable if the writer was the same James who was the leader of the church in Acts.⁵ He appealed to Paul to show solidarity with those Christians in Jerusalem who still practiced Jewish rites and adhered to the law by sponsoring several young men in their

³ James 2:2.

⁴ Kenneth G. Phiher, "James 2:1-5," Interpretation. 37:3 (July 1982) 278.

⁵ Acts 15:13ff; 12:17; 21:18.

vow.⁶ It is logical, then, that the only place where **sunagoge** is applied to the Christian church would be in literature that was closely identified with Jewish traditions. **Sunagoge** was not used by the early church to describe itself. Whiteley states that the church used the term **ekklesia** because Judaism had staked out a prior claim to **sunagoge**.⁷ This distinction between **ekklesia** and **sunagoge** is an attempt to distinguish the two communities.

Paul's use of the term **ekklesia** as found in his letters to Corinth was rather free. He makes no effort to define the word because it was a word that was known to the Christian community and was not unique to Paul. It can be found in use by other New Testament writers. The word **ekklesia** was in common usage at the time Paul wrote to Corinth.⁸ In the majority of cases Paul's usages of **ekklesia** is undisputed. The meaning of the word is clear. It refers to the local community or congregation.⁹ The use of **ekklesia** includes references to a particular church and, at times, refers to several churches. It can mean an

⁶ Acts 21:17-26.

⁷ D. E. H. Whiteley, The Theology of Saint Paul (Philadelphia: Fortress Press, 1964), p. 186.

⁸ A. C. Purdy, "Paul the Apostles," in Interpreter's Dictionary of the Bible (New York: Abingdon Press, 1962), III, 699.

⁹ 1 Corinthians 11:18,22; 14.

assembly for worship,¹⁰ a local congregation meeting in a house-church,¹¹ or take the plural form give it parenthetically meaning "To all our communities."¹²

Some usages of **ekklesia** means more than just the local community of saints or a particular church. It can mean the universal church. The plural form of **ekklesia** was used when Paul spoke of the apostles as being appointed in all our communities.¹³ The concept is not yet universal, but moving in that direction. Paul, at one time, had lead out in the persecution of the church,¹⁴ primarily in Jerusalem and Damascus.¹⁵ When he tells the Corinthians that he persecuted the church, his idea of the church extends beyond the local community. In another place, Paul puts the church of God alongside Jews and Gentiles.¹⁶ The universal nature of the church is implied by this. The church was included as if it were a distinct cultural or national group. The universal nature of the church was also suggested when

¹⁰ 1 Corinthians 1:2;16:19; 2 Corinthians 1:1; 8:1.

¹¹ 1 Corinthians 16:19.

¹² 1 Corinthians 4:17; 7:17; 9:16; 2 Corinthians 8:8,18,19,23,24; 9:8,28; 12:13.

¹³ 1 Corinthians 12:28.

¹⁴ 1 Corinthians 15:9.

¹⁵ Acts 8:1-3; 9:1-2.

¹⁶ 1 Corinthians 10:32.

ekklesia was included with the process of teaching the "word" in the congregations, or that a custom, or liturgical practice is found in every place.¹⁷

Paul's use of **ekklesia** in Corinthians was generally used to identify a specific congregation. There were hints of the broader, universal church. But a theological system that included a universal church was not yet in the mind of Paul. **Ekklesia** owes little to its corresponding Old Testament usage.¹⁸ It began as a term for the community of believers. It gained theological vigor when it became a meaningful term to identify the church. It moved away from merely an identity term when it was associated with other concepts. There were more important things to do at the founding of the church than to describe its nature.¹⁹ Misdirection and misunderstanding forced Paul to grapple with the meaning of church. Theology became the vehicle for correcting the divisive issues that threatened to destroy the church. Paul, therefore, coupled the term for existing church with fact that it was the church of God and therefore the church comprised the people of God.

¹⁷ 1 Corinthians 7:17; 4:17; 9:16.

¹⁸ I Howard Marshall, "New Wine in Old Wine-Skins," Expository Times. 84:12 (September 1973) 364.

¹⁹ Hans Kung, The Church (Garden City: Doubleday, 1976), p. 164.

The People of God

Implied in the term "Church of God" was the church consisting of the people of God. The old people of God, Israel, was contrasted with the new people of God, the Church. There were distinctions and continuities found in the comparison of the old to the new people of God. The development of this idea, that the church was the new people of God, was central to Paul's thinking about the church. This thought found its origin in the Old Testament teaching, that Israel was the people of God.

Several elements that distinguish the new people of God from the old people of God came early to the New Testament church. Baptism was a means of initiation into the church. It served as a mark of separation from the old people of God, and with the larger secular community.²⁰ Prayers, unique to the Christian community, served as a mark of distinction. The term "Maranatha," meaning "Our Lord Comes" was probably such a Christian prayer.²¹ It was a special term used by those who were initiated into the church life. The common meal, shared by the members of the church community, also serves as a distinguishing function. Though the meal was rooted in Israel's heritage, it served as a commemoration of the past, present and future of life

²⁰ 1 Corinthians 12:15.

²¹ 1 Corinthians 16:22.

of Christ with the church. It reminded the believers of the death of Christ. It looked to the abiding presence of Christ through the Holy Spirit, and to the future when Jesus would return.²²

Continuity, between the old and the new people of God, was also found in the Church of God. This continuity was shared through the pilgrimage stories of the people of God. Baptism was seen in the crossing of the Red or Reed Sea and in the continual covering of the cloud in the wilderness.²³ Spiritual manna fed Israel as did its counterpart, the bread that represents Christ.²⁴ The spiritual water which Israel drank had its counterpart in the wine which represented the blood of Christ.²⁵ The pilgrimage for both the new and old people of God, had a continual threat of God's judgment.²⁶ For both groups the promised land was yet future.

Continuity was further revealed through the concept of covenants. The old people of God experienced a temporary revelation of God in the old covenant. The new people of God experienced a complete revelation in the new covenant. Covenants were agreements between God and man. The old was

²² 1 Corinthians 11:20-29.

²³ 1 Corinthians 10:1,2.

²⁴ 1 Corinthians 10:3.

²⁵ 1 Corinthians 10:3.

²⁶ 1 Corinthians 9:24-27.

written on stone. The prophet promised that one day, in the eschatological age, the new covenant would be written on the heart.²⁷ Paul proclaimed that the new covenant was sealed in Christ's blood. It is remembered in the celebrations at the Lord's table.²⁸ The church was to continue the continuity of the covenant by serving as its ministers.²⁹ Other indications of continuity were found in the application of the term "Saints" to the people of God³⁰ and in the pronouncement that the people of God are called to be saints.³¹ These terms found their continuity with Israel, who was called to be God's chosen people.³²

Paul believed that the church was the church of God. By church he most often meant the local gathering rather than the universal church. Initially, "church" was used to distinguish the gathering of Christians from the gathering of Jews in the synagogue. As the word was coupled with other ideas, the church of God found further meaning as the people of God. The church was understood as the new people of God. In this way they were both distinguished from the

²⁷ Jereimiah 31:31-33.

²⁸ 1 Corinthians 11:25.

²⁹ 1 Corinthians 3:6.

³⁰ 1 Corinthians 1:2; 6:1,2; 16:1,15; 2 Corinthians 1:1; 8:4; 9:1,12; 13:13.

³¹ 1 Corinthians 1:2; 1:24.

³² Exodus 19:3-6.

old people of God and shown to be in continuity with Israel's heritage. In this way the church was a new people different from the old, yet carrying on and fulfilling the responsibilities and promises given to the old.

The Church as the Body of Christ

In Corinth, the congregation was fragmenting over the value of certain gifts. This led to Paul's concept of church as the body of Christ. The development of this idea is distinctively Pauline. It is a metaphor and as such, one should not be too rigid in its interpretation. The intention of this section is to review how Paul used the concept of the church as the Body of Christ.

The image of the body of Christ was used by Paul for the members of the church at Corinth. To be a part of the body of the church, it was necessary that the church see its relationship to Christ. For without Christ's death, and resurrection, there would be no church. Just what is meant by the term the "Body of Christ?" Several suggestions have been made. The church, as the body of Christ, may have meant the involvement of the church in the resurrected body of Christ. It could also have referred to the presence of Christ through the continual dwelling of the Holy Spirit. The body of Christ was portrayed through the bread of the Eucharist. This bread also represented the members of the church. Paul taught that the Body of Christ, included the bread on the Eucharistic table, as well as those sitting at

the table as members of the church. However, Keck observes that it is less than clear which way Paul thought of the body of Christ.³³ Whichever of these ideas was preferred by Paul it is evident that he used the terminology for various applications.

One application dealt with the relationship between church and its members. This relationship was expressed through the rites of the church. Baptism served as the means of entrance into the the church as the body of Christ. Baptism represented a person's involvement in the death, burial and resurrection of Christ.³⁴ There was a close link between Christ and those baptized into him. In this way they became part of the body of Christ. Baptism served as an initiation service into the church. With baptism as the entrance into the body of Christ, the maintenance of this union came through the Eucharists. The Eucharist portrays the unity of the people of God.³⁵ There was only one bread yet many pieces: therefore, there was one body comprised of many members. The church with its many members was the one body that partook of the one bread. Not only

³³ Leander E. Keck, Paul and His Letters (Philadelphia: Fortress Pfess, 1979), p. 61.

³⁴ 1 Corinthians 12:12,13.

³⁵ 1 Corinthians 10:16,17.

does the Eucharists encourage the maintenance of the church as the body of Christ, it provides, in the image of the body of Christ, a means for developing a solidarity among believers. The Eucharists is the celebration of remembrance. This remembrance was a commemoration. The meaning of the past was found in the present. The bread proclaimed the atonement that "Christ died for our sins."³⁶ The wine commemorated the covenant motif.³⁷ By eating and drinking in celebration, the church as the body of Christ shared in his experiences.

Paul's primary intention in using this imagery was to show both unity and diversity among the church's members. To illustrate, Paul used the image of the human body. Unity was proclaimed because all were a part of the body. The members were all joined to Christ as well as to each other. Every believer was a member of Christ's body. He argued that there was one body, but many organs, and these many organs cooperated together for the unity of the whole.³⁸

Paul used a parable to support his arguments. Two concerns come from his parable. He was concerned with those who felt that their particular gift or mission should comprise the entire body of the church. He stated that the

³⁶ 1 Corinthians 15:3.

³⁷ 1 Corinthians 11:25.

³⁸ 1 Corinthians 12:12.

body cannot exist merely as an eye or a hand alone. It needs all its organs to truly be the body.³⁹ He was also concerned with those that elevated certain gifts and missions and despised what they considered the lesser gifts. He illustrates this by suggesting that the eye and the head argue with the hand and the foot telling these organs that they are not needed.⁴⁰ With this use of the eye and the head arguing with other organs, it was clear that Paul was not settled with the later Pauline concept of Christ as the head of the church.⁴¹ The head in Corinthian letter is not distinguished from other parts of the body. It is merely one organ among many.⁴²

To show the interdependence of the members of the body on each other Paul indicated that the joys and losses experienced by an individual member was shared by all.⁴³ All members with their various gifts were necessary. Each provided a contribution that aided the body in its growth and well being. Every member shares equally in the common glory and life of the body, however prominent or common his

³⁹ 1 Corinthians 12:15-19.

⁴⁰ 1 Corinthians 12:20-21.

⁴¹ Ephesians 1:22f.; Colossians 1:18.

⁴² Whiteley, p. 191.

⁴³ 1 Corinthians 12:26.

gift. Paul called for unity among the diversity of spiritual gifts, because each member was a part of the one body of Christ. The tension created over the value of particular gifts was wrong. In this context Paul claimed that the church must not discriminate in the area of nationality or social status.⁴⁴

The diverse gifts found in the church were to serve the entire body. Each member of the body was to serve a particular function. The gifts were not intended for personal edification, but were to be used for the sake of the entire body. Each member was given a gift.⁴⁵ There were not two kinds of members, those that minister because they have gifts and those that were ministered to, because they have no gifts. All received a gift. With this gift, all were to contribute to the body of the church. The church was indeed a charismatic community.⁴⁶ The members had different functions and different ministries.⁴⁷ If they did not use these functions, the church would not be the body of Christ.⁴⁸ If all the gifts were not used the

⁴⁴ 1 Corinthians 12:13.

⁴⁵ 1 Corinthians 7:7; 12:7,11,2.

⁴⁶ James D. G. Dunn, Unity and Diversity in the New Testament (Philadelphia: Westminster Press, 1977), p. 110.

⁴⁷ 1 Corinthians 12:4f.

⁴⁸ 1 Corinthians 12:17,19.

body was impaired. All the functions of the body were important to the health of the whole.⁴⁹ The body was to have a unity which resulted from the harmony of the many different parts working together.⁵⁰

The gifts given to the members of the body of Christ find their expression in a variety of ministries. There were certain ministries that were unique. The gift of apostles was such.⁵¹ The responsibility of the apostles was to pass on the gospel. It was given to him by the risen Lord in his commissioning. Other ministries were regular and well defined such as prophets and teachers.⁵² The role of the prophet was to transmit new revelations to the church, while the role of the teacher was to teach the old revelations. There was a large group of ministries that were less defined. These included such diverse gifts as administration or leadership, helping, sharing, caring, giving, utterance of wisdom or knowledge, exhortation and tongues. Dunn suggests that these less defined gifts were any form of service which individuals were prompted by the

⁴⁹ 1 Corinthians 12:25-26.

⁵⁰ Dunn, p. 111.

⁵¹ 1 Corinthians 3:5f.; 3:10; 9:1,2; 15:7,9ff.; 2 Corinthians 10:13-15.

⁵² 1 Corinthians 12:28.

spirit to perform.⁵³ Of all the gifts, there is only one that Paul desires for the entire congregation.⁵⁴ Without this gift their efforts of service to the body of Christ and to the community was ineffective.⁵⁵ That was the gift of love.⁵⁶ On this gift all the ministries of the church hinge.

Paul's concept of the church as the body of Christ was developed in response to the fragmenting of members at Corinth. In his letter, the metaphor takes several forms, indicating that Paul was not settled on any one interpretation of his concept. Entrance into the body and maintenance within the body was found through baptism and the Eucharists. The church was to be like a body. It is a unity with many diverse organs. As each organ of the body had a particular function so with each member of the churches body. Each member has a particular mission to fulfill. A church with a single or limited mission is not the body of Christ. Paul desired that the gift of love underlies all ministries of the church.

⁵³ Dunn, p. 112.

⁵⁴ 1 Corinthians 12:31; 14:1.

⁵⁵ 1 Corinthians 13:1-3.

⁵⁶ 1 Corinthians 13:1-13.

Paul's ideal Church as a Critique

Paul has used his concept of church to answer the tensions and conflicts found among the Christians at Corinth. The above social research showed that the Seventh-day Adventist churches in Western Washington and the Corinthian church were quite similar. The attitudes expressed to the major areas of the survey confirms this similarity. Paul's concept of the ideal church and the profile of the actual churches that participated in the survey are not in agreement. This section will approach the following question: "How does Paul's concept of the church as the "people of God" and as the "body of Christ" answer the deficiencies found in the church at Corinth and in the Seventh-day Adventist church in Western Washington? Paul's theology as developed above will be compared to the responses from the survey. First, the concept that the church is the people of God will be laid beside the efforts of the churches toward exclusiveness. In addition, this concept will be used to call for a broader mission of the church that includes political and social action. Next, the concept that the church is the Body of Christ will be compared to the survey findings that place a low value on people. Dogma and mission was considered more important to the life of the church than the people themselves. It will further call for a greater variety in the mission of the church.

The Church as the People of God

Exclusivism. The Seventh-day Adventist church in Western Washington and the church at Corinth strongly support a belief system and a lifestyle which establishes barriers that separate them from their community. For Corinth, these barriers were acted out by the church through its rites: baptism, prayer and the Lord's Supper. The Jews were the closest group of people in their religious thinking to the Christian church. They shared a common heritage and these Christian rites have their roots in Israel. The Christian church grew out of Judaism. Yet these rites served as a means to distinguish the Christian community from the Jewish religion. People are often very hostile to those that are closest to them. For the Corinthians, matters of dogma and rites served as a means to distinguish them from the Jewish community. This attitude was not unlike the Jews with their own barriers. They had no dealings with Samaritans.⁵⁷ Non-Jews were prevented from entrance into the temple area.⁵⁸ These same feelings of religion and nationality were carried over into the the Christian church.⁵⁹ The early church in Jerusalem distinguished between the Jewish and Greek widows. If this were not so, why were the Greek widows the only ones complaining that

⁵⁷ John 4:9.

⁵⁸ Acts 21:28.

⁵⁹ Acts 6:1.

they were not receiving their allotment in the daily distribution? Many Christians with a Jewish heritage maintained ties to the forms and ceremonies of their tradition.⁶⁰ In so doing they endeavored to force Judaism as a religion and a nationality upon the new Gentile Christian groups.⁶¹ The Adventist groups surveyed tended to practice a form of exclusivism. Their strong support for dogma, their unwillingness to allow freedom of belief and lifestyle indicate this separation. They would avoid or even shun or disfellowship such members. They have difficulty accepting the lifestyle nonmembers and are uncomfortable interacting with the community outside the church.

Paul addressed the problem of exclusiveness by seeking to remove barriers. The term "saints" was not intended to establish barriers with the community. "Saints" does not refer to a special level of achievement, either personal or cooperate, that separates groups of people. "Saints" is not a definition. It is simply the identity given the people of God who are set apart for a special purpose. They are God's elect.⁶² To be called "Saints" does not suggest a measure of status. Rather it is an indication of

⁶⁰ Acts 21:17-26.

⁶¹ Acts 15.

⁶² Keck, p. 60.

responsibility. The church, as the people of God, is the representative of God among all people. It is no achievement, it is a fact. It is God's personal choice to extend His grace and His love. The church's claim to God's grace must never degenerate into the exclusion of people, or into the triumphalism of the saints. The position of the church with God is based on God's initiative alone. Paul's application of the term "Saints" to the church at Corinth includes those who were despised in the Jewish heritage. Paul calls the gentiles "Saints."⁶³ The Gentiles are included as the people of God. Paul includes this group of people that had been disenfranchised by the Jewish nation as a part of God's people.

The Church is made up of people who are called of God.⁶⁴ There is no quality that is inherent in the people that are called. They are the foolish and the weak.⁶⁵ There is nothing in and of themselves about which they could boast. They are to boast only of the glory of God.⁶⁶ It is this call that makes the church. Without the call of God there would be no church. The church, therefore, originates

⁶³ Herman Ridderbos, Paul (Grand Rapids: Eerdmans, 1975) p. 333.

⁶⁴ 1 Corinthians 1:2.

⁶⁵ 1 Corinthians 1:25-31.

⁶⁶ 1 Corinthians 1:31.

not as the result of the common will of man but by the call of God. It is not a call to be exclusive. It is not intended to separate the church from the world. If the church is separated from the world, then its claim as a church may be doubted. The foundation of the church belongs to and centers in God , not man. It is for God's glory that the church is called into existence. Through this call, the church comprises a single people that acknowledges God.

The rite of Baptism serves as a distinguishing mark for Christians. It is the rite of entrance into the church. It serves to indicate those who are and those who are not a part of the new people of God. Though baptism does distinguish between people, it also serves as a means of breaking the social and racial barriers. Paul saw in baptism no distinction between Jew and Greek or between slave or free.⁶⁷ Note that the distinction between the sexes is not included with this statement as it is in Galatians.⁶⁸ Based on what was discussed above, the nonequality of women was not an issue at Corinth. Women were respected in the larger community and in the church. They were included in the rites and ceremonies and held positions of leadership.

⁶⁷ 1 Corinthians 12:13.

⁶⁸ Galatians 3:28.

Paul's concept of the church as the people of God contains the idea that the people of God are not an exclusive breed. Where the church tends to become separate from the community and restrictive about their relationships, Paul would call them away from this posture. Paul does not conceive of an exclusive church.

Social and Political Action. Paul further understands the church as the new people of God. In other words, they are to continue the heritage and the message of the old people of God. This heritage was not intended to be a message bound by national concerns. It was an expression of the acts and life of God as he interacted with his people. As gentiles became a part of the new people of God they came to share the heritage found in the life of God. They continued the pilgrimage, of the old people of God, toward the kingdom of God.

Social responsibilities that were once a part of the life of the old people of God were transferred to the new people of God. These responsibilities would include those things which were at the heart of the Old Testament. It is the hearing again of the prophets challenging, "What does the Lord require of thee?" and then to fulfill the answer, " . . . to do justice, and to love kindness and to walk

humbly with your God."⁶⁹ The concerns presented by the Old Testament writers were now a part of the life of the Christian church as the new people of God. Concern for the widows, for the homeless, for the hungry, for the oppressed, and for those experiencing injustice, has now become a part of the mission of the new people of God just as it was for their predecessors. The concept that the church is the new people of God serves as a call to fulfill their responsibility to mission. As it was to the church of Corinth of AD 53 it is to the the Adventist churches of the present. They must take seriously the nature of their mission as the new people of God in view of carrying on the responsibilities passed on to them by the old people of God.

The Seventh-day Adventist church in Western Washington with the Corinthian Christians of old are opposed to the church's involvement in social or political issues. There was no clear action recorded where the Corinthian church met social needs or spoke to political issues. One possibility is found in Paul's hymn of love.⁷⁰ Paul claims that the benevolent action of giving all your goods away without love is meaningless. This was only an illustration. There is no record of any such action. Paul encourages the church not to take disputes to court. If one of the reasons for doing this was the corruption found in the judicial

⁶⁹ Micah 6:8.

⁷⁰ 1 Corinthians 13:3.

of the reasons for doing this was the corruption found in the judicial system, this could indicate that the accustomed way of coping with injustice was unacceptable. The church's response was to set up its own system for addressing grievances. The church did respond to Paul's request that they contribute to the needs of the Saints at Jerusalem. Except for this contribution, Corinth was not involved in meeting social or political problems. There is no indication that the concerns expressed by the prophets or the missional responsibilities given to them through the old people of God ever became a part of the life of the church in Corinth.

The Adventists of Western Washington do not approve of the church becoming involved politically in issues facing the community. The response to the survey shows that the church is not willing to speak collectively on behalf of any social or political issues. Of all the questions on the survey, the ones relating to political issues received the most negative response. Some respondents would allow individuals to speak their own mind, but the church should not get involved. Giving financial aid to meet certain social needs in the community would not be acceptable. The church members would rather be involved in their own social programs. Any social action would have the hidden agenda of winning souls to the church. The responsibility the church must eventually fulfill if they are truly the people of God includes missional items that call for them to seek justice, to speak in behalf of the

oppressed, and to care for and love all the human family.

The Church as the Body of Christ

View Toward People. The Adventist churches that responded to the survey, as well as the church at Corinth, adhere to a low concept of people. The Adventist respondents were not able to cope with those who were at variance with the belief structure the church. This was especially true if the errant were members who held beliefs or a lifestyle that was different from the majority of the congregation. The response to those who believe differently would be to shunning or to remove these persons from membership. Those who are outside the congregation did not fare much better. Friendships with neighbors is acceptable, but when the neighbor is involved in unacceptable activities the relationship was different. The bases of a relationship was not on the level of the person, but on the level of what they did and what they believed. Belief and lifestyle were much more important than the person. Because of these feelings many in the church would prefer to be isolated from the evil found in society's people.

The church at Corinth also held a low view of people. They measured fellow church members on the basis of their gifts. Those gifts that were considered to be more important were sought after. The personal measuring of gifts was a means of gaining religious status in the church. It also served to degrade those not obtaining the greater gifts. The Corinthians measured fellow church members on the basis

of social status. The common meal serves to emphasize this status struggle. Those that were considered important received better and larger portions of food and drink, and a more prominent place at which to sit. At the same celebration some would receive very little and might leave the common meal hungry. This effort to stratify the congregation contributes to the low view of people held by the church at Corinth.

Paul emphasizes the church as the Body of Christ and the church must recognize and accept the diversity found among its members. The effort at Corinth to determine which gifts of the spirit were the greatest and the most sought after resulted in Paul's call for unity among the diversity of gifts. He further proclaimed that the body was in need of all the contributions made by its various organs for the health of the whole. It would be wrong for the church to allow an organ to separate itself or to be separated from the body. The body would lose a valuable contributor to its health and to its purpose for existing. Paul would be opposed to any interaction that would result in the establishment of a status for church members on the basis of piety or gifts. He would also oppose the shunning of members who do not have the higher gifts or the greater piety. He would want the whole body to recognize the diverse organs that all contribute to its well being and accept them as a useful part of its life.

Limited View of Ministry. The Adventist churches and

the church at Corinth hold to a missional intention that is limited to evangelical concerns. The responses to the survey indicate that increasing the membership is the important objective of the church. Furthermore, the members are equipped for this specialized ministry. The content of this proclamation is the particular dogma of the denomination. Other efforts of the church, even those that meet real human needs, are to be evangelical in order to justify their use. In addition, the church tends to be parochial in its social outreach. Corinth, through the collection made by Paul for the saints at Jerusalem, was meeting needs of fellow Christians. This need may well have been justified, but were there not people in the larger community that were equally in need? Are they not also fellow children of the Father? The survey respondents emphasized parochialism by their unwillingness to cooperate with agencies outside the church and with various governments for the purpose of meeting a common human need. Furthermore, any money to be spent on social needs is to be handled through the church. The church would not encourage contributions to agencies outside itself. It holds to a limited mission intention that is directed at adding members to the church. Even in a social mission, this evangelical philosophy is the basic foundation of action.

With Paul's emphasis on the church as the Body of Christ, he indicates that there are a variety of ministries which the church should be involved in. The

gifts are given to the church to be used in behalf of all of God's people. Paul might have responded to this attitude of a limited mission by saying, "You are unbalanced in your understanding of ministry. Discover the variety of gifts and missions which are a part of the responsibility of the new people of God." Paul calls for the church to use the variety of gifts to their full potential. These gifts tell the story of the life of God in the church and in the community. These gifts are for the purpose to serve the community. Included with the missional intention of the church should be activities that center in meeting the human needs of all people. The nature of mission for the church at Corinth and the Adventists in Western Washington is not to be limited to evangelistic interests, but should include social involvement in human needs.

A Critique of Paul's Social Conscience

Paul's theology lacks an explicit social conscience. There is not the clear call from him for the church to meet the physical human suffering of their own communities. He does not ask the church to speak out against the corruption and injustices found in society.

There are several possible reasons for Paul's apparent lack of a social conscience. The organizational demands of the new people of God, including the early struggles to maintain some semblance of order, took much of Paul's attention. Most of his efforts may have been directed toward trying to hold together the church. As a result, he

focused on the struggles within the church, rather than on the problems and needs found outside the church. All his efforts were spent in getting these struggling congregations going. Therefore, his interest in a theology of the church was predicated on the need to answer organizational and developmental needs rather than addressing social responsibilities.⁷¹

The shortness of time before the return of Christ contributed to Paul's lack of a social conscience. This expectation tended to limit the church's involvement in the social community. Why speak against the corruption of the judicial system in Corinth when soon the church will be judging those who are corrupt in the Kingdom of God? Paul suggests that the church establish its own system for settling disputes. There was no need for its to use corrupt judges.

Paul understood the church as being the people of God. To him the church represented the new people of God. As such the church was to continue the responsibilities given the old people of God. The church was to carry on a mission and ministry that included involvement in human needs. Paul further understood that the church was the body of Christ. This image conveys the idea that the church is the living presence of Christ in the present world. As representatives

⁷¹ Keck, p. 60.

of Christ, the church has the responsibility to continue His life and ministry among all the people of God. The gifts of the spirit were given to accomplish this responsibility.

Paul's lack of a social conscience in the Corinthian literature resulted from his personal theological expectations and his need to help resolve the organizational and interrelational problems of the congregation. Paul's theology of the church was developed to meet these problems. It was emergency theology at its best. The structures Paul developed worked well for their initial intention. But the broader concepts, that the church has a responsibility to a larger world in social and political terms, is not a part of Paul's thinking. In following these ideas to their conclusion, the church, as the new people of God, is to carry on the work demanded by the prophets. Paul's two letters contain many references to the Old Testament. It serves as his canon. He was aware of books that include calls to social justice on the part of the people of God. Yet his special canon did not include references to those found in the same literature that included the call to social justice.

In addition, the church as the body of Christ implies the continuation of the life and ministry of Christ in the church. Included in the ministries of Christ were, among other things, his concerns for the hungry and the thirsty; for the socially, politically and religiously deprived and shunned. Jesus was socially involved with the human needs of the people. These aspects of the ministry of Jesus which

are also a part of the ministry of the church as the body of Christ, are not found in Paul. Not only is Paul blind to certain aspects his canon, he is also blind to portions of the life and ministry of Jesus that illustrate these broader missional responsibilities that include a social agenda. A social agenda does not need to be foreign to Paul's theology of the church. In its fullest sense, social responsibility is basic to the concepts that the church is the body of Christ and the people of God.

Summary

This chapter considered the theology of the Church as found in Paul's Corinthian letters. Paul opens both letters referring to the "Church of God at Corinth." The church of God is made up of the people of God. Parallels drawn by Paul from the Old Testament reveal that the church's claim as the new people of God was rooted in Israel's heritage. With this heritage comes responsibility for the church is to carry on the ideals found in its heritage. Paul's unique contribution to the theology of the church is in his use of the imagery that the church is the body of Christ. This image speaks to the unity of the church, while at the same time shows the necessity of diversity among its members. Baptism and the Eucharist are rites that keep this concept before the church. The variety of gifts given the church are indicative of the variety of missional objectives expected.

Paul's theology of the church developed from his Corinthian letters, served as a means to critique the church's participation in the survey. This critique is accomplished by taking a problem resulting from the study and comparing it to Paul's ideal. Paul's teaching that the church of God as the people of God addressed the problems of exclusivism in the churches and their lack of social and political action. His theology is a statement proclaiming how the church should be. The image that the church as the body of Christ answered the problems of the church's low view of people and their limited view of ministry. In comparing the actions of the churches with Paul's ideal concept of what a church should be, it is evident that the churches are wrong. They are wrong in their exclusiveness that limits the participation of all the people of God. The churches are wrong for not becoming involved in correcting the political and social injustices found in today's society. They are wrong for placing a low value on people. They are wrong for supporting a limited mission that does not include meeting human social needs.

There is an absence of a social conscience in Paul's Corinthian letters. The need for a social concern on the part of the church is implied in Paul's theology, but it is not explicit. His personal theology included the expectation of an immediate return of Jesus. The demands of the newly organized congregation required his full attention. As a result, Paul's social consciousness was quieted. Paul needed to be more aware of the importance of

these issue. This could have been accomplished through a broader use of his canon and through the application of the example found in the life of Jesus. The images used in developing his theology are broad enough to encompass a social conscience.

APPENDIX A

The Survey

Your answers to the following questions will be helpful in the completion of a study project surveying attitudes found in several congregations.

Sex: _____ Female _____ Male

Age category _____ 12 - 19 _____ less than 1 year
 _____ 20 - 35 _____ 1 - 4 years
 _____ 36 - 50 _____ 5 - 9 years
 _____ 51 - 65 _____ 10 - 20 years
 _____ over 65 _____ over 20 years

Place a mark in the space provided that indicates the degree of your agreement with the following questions. If you have no feeling regarding the item place your mark in the "N" columns. If you agree or disagree very strongly about an item mark the appropriate column "3"; fairly strong mark "2"; not strong, mark "1". Feel free to make any comments about any of the items at the end of the survey. Thank you for your help.

	Agree		Neutral		Disagree	
1. Church members should be encouraged to contribute to "United Way".	3	2	1	N	1	2 3
2. The church must clearly define the events of the last days so that all people might be prepared for Christ's second coming.	3	2	1	N	1	2 3
3. I would encourage my pastor and church to become involved with an outreach program that would be a cooperative venture with the other denominations in my community.	3	2	1	N	1	2 3
4. My church should participate in protesting the stockpiling of offensive nuclear weapons.	3	2	1	N	1	2 3
5. Our efforts as a church must be directed toward the winning of souls to the Seventh-day Adventist church.	3	2	1	N	1	2 3
6. Divorced or recently divorced and now remarried persons who did so without Biblical grounds should not be allowed to hold any church offices.	3	2	1	N	1	2 3
7. The church must proclaim and practice separation from worldly practices on the part of its members.	3	2	1	N	1	2 3
8. The purpose of conducting the "Five Day Plan - Stop Smoking Clinic" is to cultivate an interest in the Church.	3	2	1	N	1	2 3
9. My church should allow its members the freedom to believe as they understand scripture.	3	2	1	N	1	2 3
10. Any member not upholding the standards of the Seventh-day Adventist Church should be disfellowshipped.	3	2	1	N	1	2 3
11. My church should survey the community to determine what people needs are not being met and then develop outreach programs to meet those needs.	3	2	1	N	1	2 3
12. I feel that my church should allow freedom of lifestyle to its members and to the community people.	3	2	1	N	1	2 3
13. My principles permit me to have interaction with known drunks, drug addicts and prostitutes.	3	2	1	N	1	2 3
14. In order to counteract the teachings of the occult and spiritism, the Biblical teaching of the state of the dead must be clearly defined.	3	2	1	N	1	2 3
15. Every person in the church has received a gift from the spirit for the purpose of witnessing to one's community.	3	2	1	N	1	2 3

(over)

	Agree		Neutral		Disagree	
16. It is acceptable to attend social functions with my neighbors where drinking and dancing are a part of the activities.	3	2	1	N 1	2	3
17. I should maintain friendships and contact with those who differ markedly from my own beliefs and lifestyle.	3	2	1	N 1	2	3
18. The church exists to proclaim the "three angels message" to all the world.	3	2	1	N 1	2	3
19. Our congregation will set an example for the community by calling for the full and equal treatment of all minorities (including women, blacks, Indians and others).	3	2	1	N 1	2	3
20. The church should serve its congregation by becoming aware of any real needs of its members and endeavor to meet these needs.	3	2	1	N 1	2	3
21. My church should involve itself with existing community social service programs (such as food banks, planned parenthood, and others) by offering needed funds, materials and volunteers.	3	2	1	N 1	2	3
22. Church members are to be actively involved in confronting the community with the truth of the Seventh-day Sabbath.	3	2	1	N 1	2	3
23. My church should join others in calling for boycotting of companies that dump inferior and potentially dangerous food products on third world countries.	3	2	1	N 1	2	3
24. My church should support the candidacy of a politician who is running for state office whose views are favorable to those of the congregation.	3	2	1	N 1	2	3
25. It is important that I be on a cordial relationship with my neighbors hoping to develop lasting friendships with them.	3	2	1	N 1	2	3

Comments:

APPENDIX B

The Survey

Interpretation Order

THE SURVEY - INTERPRETATION ORDER

Statements on Dogma

1. Church members are to be actively involved in confronting the community with the truth of the Seventh-day Sabbath.

2. The church must clearly define the events of the last days so that all people might be prepared for Christ's second coming.

3. In order to counteract the teachings of the occult and spiritism, the Biblical teaching of the state of the dead must be clearly defined.

4. The church must proclaim and practice separation from worldly practices on the part of its members.

Statements on Christian Witness

5. The church exists to proclaim the "three angels message" to all the world.

6. The purpose of conducting the "Five Day Plan - Stop Smoking Clinic" is to cultivate an interest in the Church.

7. Every person in the church has received a gift from the spirit for the purpose of witnessing to one's community.

8. Our efforts as a church must be directed toward the winning of souls to the Seventh-day Adventist church.

Statements about Church Members

9. Any member not upholding the standards of the Seventh-day Adventist Church should be disfellowshipped.

10. Divorced or recently divorced and now remarried persons who did so without Biblical grounds should not be allowed to hold any church offices.

11. The church should serve its congregation by becoming aware of any real needs of its members and endeavor to meet these needs.

12. My church should allow its members the freedom to believe as they understand scripture.

Mid Point Statement

13. I feel that my church should allow freedom of lifestyle to its members and to the community people.

Statements regarding Community People

14. It is important that I be on a cordial relationship with my neighbors hoping to develop lasting friendships with them.

15. I should maintain friendships and contact with those who differ markedly from my own beliefs and lifestyle.

16. It is acceptable to attend social functions with my neighbors where drinking and dancing are a part of the activities.

17. My principles permit me to have interaction with known drunks, drug addicts and prostitutes.

Statements Regarding Meeting Community Needs

18. My church should survey the community to determine what people needs are not being met and then develop outreach programs to meet those needs.

19. My church should involve itself with existing community social service programs (such as food banks, planned parenthood, and others) by offering needed funds, materials and volunteers.

20. I would encourage my pastor and church to become involved with an outreach program that would be a cooperative venture with the other denominations in my community.

21. Church members should be encouraged to contribute to "United Way".

Statements Directed at Changing the Communities Social Belief Structure

22. Our congregation will set an example for the community by calling for the full and equal treatment of all minorities (including women, blacks, Indians and others).

23. My church should join others in calling for boycotting of companies that dump inferior and potentially

dangerous food products on third world countries.

24. My church should support the candidacy of a politician who is running for state office whose views are favorable to those of the congregation.

25. My church should participate in protesting the stockpiling of offensive nuclear weapons.

APPENDIX C

Response to Survey

All Churches

1. Interpretation of response sheet for all statements.
2. Response to the six areas of the survey.
3. Data. For all Statements.
4. Graphs.
 - a. For all Statements.
 - b. For the six areas.
5. Profile of all churches.
 - a. Average age.
 - b. Average term of membership.

Interpretation of Response Sheet for All Statements

The intention of this page is to serve as a guide to the reader for the interpretation of all the data sheets entitled "Response to the Questionnaire." It will explain the headings, the computations and the meaning of the data.

The heading "Question Number" refers to each of the statements of the survey. The statement corresponding to the number is found in Appendix B, pages 135 - 137.

The survey requested a response to each statement in one of seven levels of agreement. These levels included: very strongly agree, strongly agree, agree, neutral, disagree, stongly disagree, very strongly disagree. Each "Response to the Questionnaire" sheet will list the total number of respondents in each level.

The column marked "No Answer" indicates the total number of respondents who chose not to answer the statement.

The column marked "Total" provides a number for each statement. This is computed by first weighting each level of response in the following way: very strongly agree is given the weight of +3, strongly agree is given +2, agree gets +1, neutral is 0, disagree is -1, stongly disagree is -2, very strongly disagree is -3. These weights are then multiplied by the number of responses given at each level for every statement. The sum of the wieghted answers make up the numbers found in the "Total" column.

The column marked "Respondents" indicates the total

number of persons responding to that particular statement in the survey. Note that there are two different numbers in the "All Churches" and "Bremerton" data sheets. Several individuals in Bremerton did not have the second page of the survey on which to respond.

The column marked "Factor" provides a number that is the approximate placement that the entire groups of respondents would collectively placed their response to each statement. A number of 1.75 would indicate that the average response of the entire group would be three-quarters of the way between "Agree" and "Strongly Agree." This number is obtained by dividing the number found in the "Total" column by the number of respondents to that statement.

Response to the Six Areas of the Survey

The intention of this page is to inform the reader about the data contained on the pages that list information about the six areas of the survey. These six areas that appear on the data sheets are as follows:

ITEM	MEANING
DOGMA	Attitude held reagarding the distinctive doctrines on the church.
WITNESS	Attitude toward the witnessing activities of the church.
CH PEOPLE	Attitude held by the church toward fellow church members.
CM PEOPLE	Attitude held by the church toward people living in the community.
SOCIAL WK	Attitude regarding the social service type activities of the church.

ISSUES Attitude toward a churches involvement
in contemporary social and political
issues.

The six sections that the survey is divided into with their respective statements can be found in Appendix B on pages 135 - 137.

The number that follows each of the areas listed on the data sheet is obtained by taking the factor number for each of the four statements found for each section, totaling the four numbers then dividing by four to get the average. A response of 1.56 would indicate an average response that would be midway between agree and strongly agree on the seven point continuum used in this survey.

RESPONSE TO QUESTIONNAIRE
ALL CHURCHES

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	259	73	53	51	21	11	19	15	876	502	1.75
2	338	72	43	17	10	15	15	11	1116	521	2.14
3	333	69	45	39	11	3	10	11	1135	521	2.18
4	287	73	55	49	11	9	16	21	985	521	1.89
5	273	60	52	37	18	8	25	29	882	502	1.76
6	172	59	69	62	42	38	67	12	384	521	.74
7	288	64	52	58	14	7	22	16	950	521	1.82
8	203	66	48	58	38	17	70	21	507	521	.97
9	84	35	54	99	63	47	117	22	-132	521	-.25
10	171	48	44	113	31	16	85	13	335	521	.64
11	318	62	46	19	10	8	19	20	1041	502	2.07
12	150	76	68	65	42	30	68	22	364	521	.70
13	160	41	61	81	48	34	75	21	282	521	.54
14	316	69	41	27	11	4	15	19	1063	502	2.12
15	176	82	66	52	21	17	81	7	460	502	.92
16	50	28	54	90	42	47	179	12	-413	502	-.82
17	155	70	48	74	22	26	94	32	297	521	.57
18	265	98	76	49	7	3	8	15	1030	521	1.98
19	181	93	76	80	21	7	23	21	701	502	1.40
20	109	95	93	106	24	28	53	13	371	521	.71
21	143	48	38	181	29	17	57	8	329	521	.63
22	258	49	35	74	12	6	46	22	745	502	1.48
23	107	38	47	131	30	25	101	23	61	502	.12
24	74	28	47	139	31	21	141	21	-171	502	-.34
25	61	21	31	133	36	43	185	11	-421	521	-.81

ALL CHURCHES

FACTOR	QUESTION NUMBER						
		-2	-1	0	1	2	3

1.75	1	*****					
2.14	2	*****					
2.18	3	*****					
1.89	4	*****					
1.76	5	*****					
.74	6	*****					
1.82	7	*****					
.97	8	*****					
-.25	9	*****					
.64	10	*****					
2.07	11	*****					
.70	12	*****					
.54	13	*****					
2.12	14	*****					
.92	15	*****					
-.82	16	*****					
.57	17	*****					
1.98	18	*****					
1.40	19	*****					
.71	20	*****					
.63	21	*****					
1.48	22	*****					
.12	23	*****					
-.34	24	*****					
-.81	25	*****					

		ALL	CHURCHES				
		-2	-1	0	1	2	3

DOGMA	1.99	*****					
WITNESS	1.32	*****					
CH PEOPLE	.79	*****					
MID POINT	.54	*****					
CM PEOPLE	.70	*****					
SOCIAL	1.18	*****					
ISSUES	.11	*****					

AGE COMPARISONS

CHURCH	12-19	20-35	36-50	51-65	OVER 65	NO ANS.	TOTAL	AVE. AGE
BALLARD	4	16	8	6	8	3	45	43.48
MT TAHOMA	4	6	13	7	1	2	33	41.58
VOL PARK	1	9	20	10	17	8	65	52.23
URBAN	9	31	41	23	26	13	143	46.86
BELLEVUE	4	18	16	3	0	1	42	35.83
BURIEN	10	11	13	15	10	4	63	45.15
RENTON	7	16	11	13	3	4	54	41.02
SUBURBAN	21	45	40	31	13	9	159	41.23
BREMERTON		14	13	10	11		48	49.42
SHELTON	2	17	14	10	8	7	58	45.45
PT ANGELES	1	5	6	8	4	3	27	49.50
SMALL CITY	3	36	33	28	23	10	133	47.79
BELFAIR		2	1	2	1	1	7	49.00
FORKS	3	2	5	2	4	1	17	45.81
MORTON	1	2	6	4	6	1	20	53.05
PE ELL	4	11	4	1	0	0	20	31.25
SNOQ VAL		10	6	4	5	1	26	46.36
RURAL	8	27	22	13	16	4	90	44.41
TOTAL	41	139	136	95	78	36	525	44.93

TERM OF MEMBERSHIP

CHURCH	0 - 1	1 - 4	5 - 9	10-20	OVER 20	NO ANS.	TOTAL	AVE. MEM
BALLARD	3	7	3	11	11	10	45	17.16
MT TAHOMA		11	5	8	5	4	33	12.51
VOL PARK	2	3	1	6	35	18	65	28.44
URBAN	5	21	9	25	51	32	143	20.72
BELLEVUE	1	3	2	6	28	2	42	27.44
BURIEN		4	8	15	21	15	63	21.67
RENTON		5	3	9	26	11	54	25.26
SUBURBAN	1	12	13	30	75	28	159	24.61
BREMERTON	5	1	4	7	19	12	48	22.56
SHELTON	2	4	4	7	30	11	58	25.55
PT ANGELES	1	3	5		12	6	27	22.04
SMALL CITY	8	8	13	14	61	29	133	23.81
BELFAIR					7		7	35.00
FORKS		2	3	3	8	1	17	22.09
MORTON		3	3	2	9	3	20	22.04
PE ELL	3	6	4	4	3	0	20	10.68
SNOQ VAL	1	4	4	2	14	1	26	22.40
RURAL	4	15	14	11	41	5	90	20.55
TOTAL	18	56	49	80	228	94	525	22.61

APPENDIX D

The Urban Churches

All Urban Churches

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Ballard Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Mount Tahoma Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Volunteer Park Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

URBAN CHURCHES

QUESTION NUMBER	BALLARD	MT TAHOMA	VOL PARK	AVERAGE
RANGE				
1	2.44	2.12	1.94	2.17
2	2.40	2.30	2.45	2.39
3	2.07	2.06	2.45	2.19
4	1.76	1.70	1.94	1.80
5	2.27	2.09	2.33	2.23
6	.82	.85	.72	.80
7	2.07	1.70	2.28	2.01
8	2.18	1.06	2.25	1.83
9	.47	-.73	.81	.18
10	.07	-.03	-.20	-.06
11	2.44	2.58	2.47	2.50
12	.31	.85	1.17	.78
13	-.56	1.94	.30	.56
14	2.49	2.06	2.53	2.36
15	1.22	.91	1.63	1.25
16	-1.36	-1.21	-1.05	-1.20
17	-1.02	-.39	.19	-.41
18	2.27	-.36	2.09	1.33
19	1.47	1.48	1.42	1.46
20	.67	1.09	1.08	.95
21	.22	-.36	.88	.24
22	2.38	2.52	2.44	2.44
23	.20	.70	.59	.50
24	.56	.09	.55	.40
25	-.27	.03	-.39	-.21

URBAN CHURCHES

AVERAGE	QUESTION NUMBER	
		-2 -1 0 1 2 3

2.17	1	*****
2.39	2	*****
2.19	3	*****
1.80	4	*****
2.23	5	*****
.80	6	*****
2.01	7	*****
1.83	8	*****
.18	9	*****
-.06	10	*****
2.50	11	*****
.78	12	*****
.56	13	*****
2.36	14	*****
1.25	15	*****
-1.20	16	*****
-.41	17	*****
1.33	18	*****
1.46	19	*****
.95	20	*****
.24	21	*****
2.44	22	*****
.50	23	*****
.40	24	*****
-.21	25	*****

URBAN CHURCHES

	BALLARD	MT TAHOMA	VOL PARK	AVERAGE
DOGMA	2.17	2.05	2.20	2.14
WITNESS	1.83	1.42	1.89	1.72
CH PEOPLE	.82	.67	1.06	.85
MIDDLE	-.56	1.94	.30	.56
CM PEOPLE	.33	.34	.82	.50
SOCIAL WK	1.16	.46	1.37	.99
ISSUES	.72	.83	.80	.78

		URBAN CHURCHES					
AVERAGE		-2	-1	0	1	2	3

2.14	DOGMA	*****					
1.72	WITNESS	*****					
.85	CH PEOPLE	*****					
.56	MIDDLE	*****					
.50	CM PEOPLE	*****					
.99	SOCIAL WK	*****					
.78	ISSUES	*****					

RESPONSE TO QUESTIONNAIRE
HALLARD - URBAN

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	32	6	4		2	1	-3	1	110	45	2.44
2	36	4		1	2	1	2	1	108	45	2.40
3	30	4	3	3	2		2	1	93	45	2.07
4	26	4	3	6	1		3	2	79	45	1.76
5	30	6	3	3			1	2	102	45	2.27
6	15	2	8	6	6	1	4	3	37	45	.82
7	32	3	2	4	1	1	3		93	45	2.07
8	33	1	4	4	1	2	2		98	45	2.18
9	13	1	4	11	5	2	5	4	21	45	.47
10	7	2	2	17	4	1	8	4	3	45	.07
11	33	7		2			1	2	110	45	2.44
12	13	2	5	6	4	3	8	4	14	45	.31
13	6	2	4	5	8	5	11	4	-25	45	-.56
14	35	3	2	3	1			1	112	45	2.49
15	20	2	9	5	1	1	5	2	55	45	1.22
16	4	1	4	7	3	2	24		-61	45	-1.36
17	7	1	1	9	3	2	21	1	-46	45	-1.02
18	27	9	4	1	1			3	102	45	2.27
19	20	3	8	7	2		2	3	66	45	1.47
20	10	6	6	14	1	1	5	1	30	44	.67
21	7	3	12	10	2	3	7	1	10	45	.22
22	37	1		4		2	2	1	107	45	2.38
23	12	4	2	12		2	11	2	9	45	.20
24	9	8	5	11		1	7	4	25	45	.56
25	11		4	11	2	1	15	1	-12	45	-.27

FACTOR	QUESTION	G R A P H					
		BALLARD SEVENTH-DAY ADVENTIST CHURCH - URBAN					
		-2	-1	0	+1	+2	+3

2.44	1	*****					
2.40	2	*****					
2.07	3	*****					
1.76	4	*****					
2.27	5	*****					
.82	6	*****					
2.07	7	*****					
2.18	8	*****					
.47	9	*****					
.07	10	*****					
2.44	11	*****					
.31	12	*****					
-.56	13	*****					
2.49	14	*****					
1.22	15	*****					
-1.36	16	*****					
-1.02	17	*****					
2.27	18	*****					
1.47	19	*****					
.67	20	*****					
.22	21	*****					
2.38	22	*****					
.20	23	*****					
.56	24	*****					
-.27	25	*****					

		BALLARD								
			-2	-1	0	+1	+2	+3		
			*****	*****	*****	*****	*****	*****		
DOGMA	2.17		*****	*****	*****	*****	*****	*****		
WITNESS	1.83		*****	*****	*****	*****	*****	*****		
CH PEOPLE	.82		*****	*****	*****	*****	*****	*****		
MID-POINT	-.56		*****	*****	*****	*****	*****	*****		
CM PEOPLE	.33		*****	*****	*****	*****	*****	*****		
SOCIAL	1.16		*****	*****	*****	*****	*****	*****		
ISSUES	.72		*****	*****	*****	*****	*****	*****		

RESPONSE TO QUESTIONNAIRE
MOUNT TAHOMA - URBAN

QUESTION NUMBER	AGREE	+2	+1	NEUTRAL	-1	-2	DISAGREE	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	17	9	3	0	0	1	0	1	70	33	2.12
2	23	7	0	2	0	2	1		76	33	2.30
3	20	6	0	8	0	1	0	2	68	39	2.06
4	18	3	0	8	2	1	0	1	56	33	1.70
5	20	4	1	4	0	0	0	4	69	33	2.09
6	11	6	1	5	4	1	4	1	28	33	.85
7	15	5	4	5	0	0	1	3	56	33	1.70
8	16	4	1	5	2	1	6	2	35	33	1.06
9	4	1	1	4	7	1	10	5	-24	33	-.73
10	8	2	2	7	1	2	8	3	-1	33	-.03
11	23	7	2	1	0	0	0	0	85	33	2.58
12	10	4	4	3	3	4	1	4	28	33	.85
13	17	8	3	2	1	1	1	0	64	33	1.94
14	22	2	1	5	0	0	1	2	68	33	2.06
15	10	7	3	4	5	0	4	0	30	33	.91
16	1	4	3	3	3	6	13	0	-40	33	-1.21
17	4	2	4	9	3	0	10	1	-13	33	-.39
18	6	2	4	4	3	1	11	2	-12	33	-.36
19	17	4	2	4	1	1	3	1	49	33	1.48
20	7	8	2	9	0	0	2	2	36	33	1.09
21	2	2	2	14	3	0	7	3	-12	33	-.36
22	26	2	1	3	0	0	0	1	83	33	2.52
23	9	4	4	7	1	0	5	3	23	33	.70
24	5	2	5	10	2	2	5	2	3	33	.09
25	6	2	3	7	6	0	6	3	1	33	.03

		G R A P H					
		MOUNT TAHOMA SEVENTH-DAY ADVENTIST CHURCH - URBAN					
FACTOR	QUESTION	-2	-1	0	+1	+2	+3

2.12	1	*****					
2.30	2	*****					
2.06	3	*****					
1.70	4	*****					
2.09	5	*****					
.85	6	*****					
1.70	7	*****					
1.06	8	*****					
-.73	9	*****					
-.03	10	*****					
2.58	11	*****					
.85	12	*****					
1.94	13	*****					
2.06	14	*****					
.91	15	*****					
-1.21	16	*****					
-.39	17	*****					
-.36	18	*****					
1.48	19	*****					
1.09	20	*****					
-.36	21	*****					
2.52	22	*****					
.70	23	*****					
.09	24	*****					
.03	25	*****					

	MT TAHOMA	-2	-1	0	+1	+2	+3

DOGMA	2.05	*****					
WITNESS	2.04	*****					
CH PEOPLE	1.67	*****					
MID-POINT	1.58	*****					
CM PEOPLE	1.42	*****					
SOCIAL	.72	*****					
ISSUES	.50	*****					

RESPONSE TO QUESTIONNAIRE
VOLUNTEER PARK - URBAN

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	37	9	5	6	4	0	2	1	124	64	1.94
2	46	8	4	5	1	0	0		157	64	2.45
3	48	5	6	1	0	0	1	3	157	64	2.45
4	34	12	6	6	3	1	1	1	124	64	1.94
5	48	4	4	1	0	2	1	5	149	65	2.33
6	21	10	9	4	2	4	12	2	46	64	.72
7	48	2	6	2	0	1	2	3	146	64	2.28
8	44	7	6	1	2	0	2	2	144	64	2.25
9	22	5	6	12	8	2	6	3	52	64	.81
10	18	3	4	13	6	6	11	3	-13	64	-.20
11	48	4	6	3	0	0	0	3	158	64	2.47
12	28	8	7	5	3	1	9	3	75	64	1.17
13	15	8	6	12	1	4	13	5	19	64	.30
14	51	3	6	2	0	0	1	1	162	64	2.53
15	32	11	7	4	2	2	5	1	104	64	1.63
16	3	6	7	12	3	1	30	2	-67	64	-1.05
17	15	3	9	12	3	0	15	7	12	64	.19
18	35	15	5	6	0	0	2	1	134	64	2.09
19	20	12	10	17	0	0	1	1	91	64	1.42
20	22	8	10	11	0	0	6	4	69	64	1.08
21	18	9	7	17	1	2	6	4	56	64	.88
22	46	7	5	4	1	0	0	1	156	64	2.44
23	17	6	8	15	4	1	9	4	38	64	.59
24	22	3	8	11	3	3	12	2	35	64	.55
25	12	3	6	14	3	5	20	1	-25	64	-.39

G R A P H
VOLUNTEER PARK SEVENTH-DAY ADVENTIST CHURCH - URBAN

FACTOR

	QUESTION	-2	-1	0	+1	+2	+3

1.94	1	*****					
2.45	2	*****					
2.45	3	*****					
1.94	4	*****					
2.33	5	*****					
.72	6	*****					
2.28	7	*****					
2.25	8	*****					
.81	9	*****					
-.20	10	*****					
2.47	11	*****					
1.17	12	*****					
.30	13	*****					
2.53	14	*****					
1.63	15	*****					
-1.05	16	*****					
.19	17	*****					
2.09	18	*****					
1.42	19	*****					
1.08	20	*****					
.88	21	*****					
2.44	22	*****					
.59	23	*****					
.55	24	*****					
-.39	25	*****					

VOLUNTEER PARK		-2	-1	0	+1	+2	+3

DOGMA	2.20	*****					
WITNESS	1.89	*****					
CH PEOPLE	1.06	*****					
MID-POINT	.30	*****					
CM PEOPLE	.82	*****					
SOCIAL	1.37	*****					
ISSUES	.80	*****					

APPENDIX E

The Suburban Churches

All Suburban Churches

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Bellevue Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Burien Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Renton Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

-

SUBURBAN CHURCHES

QUESTION NUMBER	BELLEVUE	BURIEN	RENTON	AVERAGE
1	1.07	1.33	1.59	1.33
2	.95	2.38	2.15	1.83
3	2.19	2.38	2.33	2.30
4	1.24	1.90	1.57	1.57
5	1.60	2.33	1.98	1.97
6	-.07	.03	-.15	-.06
7	1.93	1.59	1.50	1.67
8	.55	1.02	1.52	1.03
9	-1.38	-.41	.09	-.57
10	.21	.21	.31	.25
11	2.55	2.60	2.41	2.52
12	1.07	.75	.94	.92
13	.67	.11	-.44	.11
14	2.50	2.27	2.56	2.44
15	2.21	1.40	1.48	1.70
16	.45	-1.13	-1.15	-.61
17	1.10	-.30	.33	.38
18	1.93	2.30	2.19	2.14
19	2.02	1.71	1.24	1.66
20	1.40	.70	.80	.97
21	-.33	.21	.04	-.03
22	1.33	2.22	1.54	1.70
23	-.17	.41	-.07	.06
24	-1.29	-.16	-.22	-.56
25	-1.55	-.33	-1.35	-1.08

AVERAGE		SUBURBAN CHURCHES - BELLEVUE, BURIEN AND RENTON					
		-2	-1	0	1	2	3

1.33	1	*****					
1.83	2	*****					
2.30	3	*****					
1.57	4	*****					
1.97	5	*****					
-.06	6	*****					
1.67	7	*****					
1.03	8	*****					
-.57	9	*****					
.25	10	*****					
2.52	11	*****					
.92	12	*****					
.11	13	*****					
2.44	14	*****					
1.70	15	*****					
-.61	16	*****					
.38	17	*****					
2.14	18	*****					
1.66	19	*****					
.97	20	*****					
-.03	21	*****					
1.70	22	*****					
.06	23	*****					
-.56	24	*****					
-1.08	25	*****					

SUBURBAN CHURCHES - BELLEVUE, BURIEN AND RENTON

	BELLEVUE	BURIEN	RENTON	AVERAGE
DOGMA	1.36	2.00	1.91	1.76
WITNESS	1.00	1.24	1.21	1.15
CH PEOPLE	.61	.79	.94	.78
MIDDLE	.67	.11	-.44	.11
CM PEOPLE	1.57	.56	.81	.98
SOCIAL WK	1.26	1.23	1.06	1.18
ISSUES	-.42	.54	-.03	.03

		THE SUBURBAN CHURCH - BELLEVUE, BURIEN AND RENTON					
AVERAGE		-2	-1	0	1	2	3

1.76	DOGMA	*****					
1.15	WITNESS	*****					
.78	CH PEOPLE	*****					
.11	MIDDLE	*****					
.98	CM PEOPLE	*****					
1.18	SOCIAL WK	*****					
.03	ISSUES	*****					

RESPONSE TO QUESTIONNAIRE
BELLEVUE - SUBURBAN

QUESTION NUMBER	AGREE	+2	+1	NEUTRAL	-1	-2	DISAGREE	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	10	10	8	0	3	2	-3	1	45	42	1.07
2	10	10	10	6	1	5	2	2	40	42	.95
3	22	9	9	1	1	0	0	0	92	42	2.19
4	11	9	10	6	3	3	0	0	52	42	1.24
5	17	8	7	4	4	0	1	1	67	42	1.60
6	6	4	9	5	5	6	7	0	-3	42	-.07
7	22	6	8	4	0	1	1	0	81	42	1.93
8	10	7	6	5	6	3	5	0	23	42	.55
9	0	3	3	7	7	6	16	0	-58	42	-1.38
10	7	2	5	12	3	3	10	0	9	42	.21
11	28	9	5	0	0	0	0	0	107	42	2.55
12	12	8	9	4	5	1	3	0	45	42	1.07
13	8	4	11	8	8	2	1	0	28	42	.67
14	29	9	1	2	1	0	0	0	105	42	2.50
15	24	10	4	2	1	1	0	0	93	42	2.21
16	8	5	11	5	5	3	5	0	19	42	.45
17	14	10	5	4	2	2	5	0	46	42	1.10
18	18	10	10	2	1	1	0	0	81	42	1.93
19	17	15	7	2	0	0	1	0	85	42	2.02
20	9	11	14	6	1	0	1	0	59	42	1.40
21	1	3	7	18	3	3	7	0	-14	42	-.33
22	19	6	3	8	1	0	5	0	56	42	1.33
23	7	4	4	6	9	5	7	0	-7	42	-.17
24	2	0	4	11	4	3	18	0	-54	42	-1.29
25	1	2	1	8	6	5	19	0	-65	42	-1.55

G R A P H		
BELLEVUE SEVENTH-DAY ADVENTISTS CHURCH - SUBURBAN		
FACTOR	QUESTION	
		-2 -1 0 +1 +2 +3

1.07	1	*****
.95	2	*****
2.19	3	*****
1.24	4	*****
1.60	5	*****
-.07	6	*****
1.93	7	*****
.55	8	*****
-1.38	9	*****
.21	10	*****
2.55	11	*****
1.07	12	*****
.67	13	*****
2.50	14	*****
2.21	15	*****
.45	16	*****
1.10	17	*****
1.93	18	*****
2.02	19	*****
1.40	20	*****
-.33	21	*****
1.33	22	*****
-.17	23	*****
-1.29	24	*****
-1.55	25	****

		BELLEVUE	-2	-1	0	+1	+2	+3
			*****	*****	*****	*****	*****	*****
DOGMA	1.36	*****	*****	*****	*****	*****	*****	*****
WITNESS	1.00	*****	*****	*****	*****	*****	*****	*****
CH PEOPLE	.61	*****	*****	*****	*****	*****	*****	*****
MID-POINT	.67	*****	*****	*****	*****	*****	*****	*****
CM PEOPLE	1.57	*****	*****	*****	*****	*****	*****	*****
SOCIAL	1.26	*****	*****	*****	*****	*****	*****	*****
ISSUES	-.42	*****	*****	*****	*****	*****	*****	*****

RESPONSE TO QUESTIONNAIRE
BURIEN - SUBURBAN

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	22	9	14	6	5	0	3	4	84	63	1.33
2	42	9	8	1	0	1	0	2	150	63	2.38
3	45	8	3	4	1	0	1	1	150	63	2.38
4	34	11	4	8	0	1	2	3	120	63	1.90
5	44	4	7	4	0	0	0	4	147	63	2.33
6	8	9	6	19	7	3	11	0	2	63	.03
7	31	3	9	15	0	1	2	2	100	63	1.59
8	28	4	5	11	2	2	9	2	64	63	1.02
9	6	5	10	11	10	3	16	2	-26	63	-.41
10	9	4	5	23	4	2	15	1	13	63	.21
11	46	11	4	0	0	0	0	2	164	63	2.60
12	18	11	8	5	5	4	8	4	47	63	.75
13	11	6	8	15	4	3	12	4	7	63	.11
14	40	11	3	4	2	0	0	3	143	63	2.27
15	25	11	10	5	5	1	4	2	88	63	1.40
16	3	3	5	16	4	6	25	1	-71	63	-1.13
17	10	4	6	12	6	3	17	5	-19	63	-.30
18	40	9	8	2	1	0	0	3	145	63	2.30
19	29	12	5	9	5	0	1	2	108	63	1.71
20	10	14	7	21	3	3	4	1	44	63	.70
21	10	4	3	32	4	3	6	1	13	63	.21
22	44	5	5	3	1	0	2	3	140	63	2.22
23	16	5	7	14	7	1	10	3	26	63	.41
24	8	5	8	21	1	3	15	2	-10	63	-.16
25	9	6	2	17	5	6	15	3	-21	63	-.33

G R A P H
 BURLEN SEVENTH-DAY ADVENTISTS CHURCH - SUBURBAN

FACTOR	QUESTION	-2	-1	0	+1	+2	+3

1.33	1	*****					
2.38	2	*****					
2.38	3	*****					
1.90	4	*****					
2.33	5	*****					
.03	6	*****					
1.59	7	*****					
1.02	8	*****					
-.41	9	*****					
.21	10	*****					
2.60	11	*****					
.75	12	*****					
.11	13	*****					
2.27	14	*****					
1.40	15	*****					
-1.13	16	*****					
-.30	17	*****					
2.30	18	*****					
1.71	19	*****					
.70	20	*****					
.21	21	*****					
2.22	22	*****					
.41	23	*****					
-.16	24	*****					
-.33	25	*****					

BURIEN

		-2	-1	0	+1	+2	+3

DOGMA	2.00	*****					
WITNESS	1.24	*****					
CH PEOPLE	.79	*****					
MID-POINT	.11	*****					
CM PEOPLE	.56	*****					
SOCIAL	1.23	*****					
ISSUES	.54	*****					

QUESTION NUMBER	RESPONSE TO QUESTIONNAIRE RENTON - SUBURBAN					NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
	AGREE +3	+1	+2	NEUTRAL 0	-1	-2	DISAGREE -3		
1	28	4	5	10	3	1	2	86	1.59
2	35	9	1	6	0	1	2	116	2.15
3	36	7	5	4	1	0	0	126	2.33
4	20	14	6	8	3	0	2	85	1.57
5	30	8	6	5	0	1	1	107	1.98
6	10	5	5	6	9	7	10	-8	-.15
7	21	11	3	13	2	1	1	81	1.50
8	27	6	7	4	1	1	5	82	1.52
9	8	7	13	6	6	2	12	5	.09
10	5	7	4	19	1	2	15	17	.31
11	37	6	7	2	0	0	0	130	2.41
12	17	7	9	9	3	4	4	51	.94
13	6	4	9	7	5	9	12	-24	-.44
14	40	6	6	1	0	0	0	138	2.56
15	21	12	11	3	0	3	4	80	1.48
16	1	3	6	12	6	7	19	-62	-1.15
17	14	7	6	8	0	4	12	18	.33
18	29	14	6	3	0	0	1	118	2.19
19	15	8	12	13	3	0	1	67	1.24
20	10	13	11	8	4	1	6	43	.80
21	6	5	5	25	1	3	8	2	.04
22	30	6	3	4	2	1	6	83	1.54
23	8	5	5	16	4	3	11	-4	-.07
24	6	4	6	18	1	2	13	-12	-.22
25	5	1	5	9	0	7	27	-73	-1.35

G R A P H
RENTON SEVENTH-DAY ADVENTISTS CHURCH - SUBURBAN

FACTOR	QUESTION	-2	-1	0	+1	+2	+3

1.59	1	*****					
2.15	2	*****					
2.33	3	*****					
1.57	4	*****					
1.98	5	*****					
-.15	6	*****					
1.50	7	*****					
1.52	8	*****					
.09	9	*****					
.31	10	*****					
2.41	11	*****					
.94	12	*****					
-.44	13	*****					
2.56	14	*****					
1.48	15	*****					
-1.15	16	*****					
.33	17	*****					
2.19	18	*****					
1.24	19	*****					
.80	20	*****					
.04	21	*****					
1.54	22	*****					
-.07	23	*****					
-.22	24	*****					
-1.35	25	*****					

RENTON

		-2	-1	0	+1	+2	+3

DOGMA	1.91	*****					
WITNESS	1.21	*****					
CH PEOPLE	.94	*****					
MID-POINT	-.44	*****					
CM PEOPLE	.81	*****					
SOCIAL	1.06	*****					
ISSUES	-.03	*****					

APPENDIX F

The Small City Churches

All Small City Churches

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Bremerton Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Port Angeles Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Shelton Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

SMALL TOWN CHURCHES

QUESTION NUMBER	BREMER- TON	PORT ANGELES	SHELTON	AVERAGE
1	1.41	1.22	1.24	1.29
2	2.29	2.30	1.93	2.17
3	2.25	2.22	2.22	2.23
4	1.31	1.48	1.80	1.53
5	2.21	2.15	2.09	2.15
6	.75	.89	.40	.68
7	1.58	1.70	2.09	1.79
8	1.42	.41	1.35	1.06
9	-.08	-.15	-.16	-.13
10	.19	-.37	-.22	-.13
11	2.28	2.74	2.53	2.51
12	.85	.15	.65	.55
13	-.63	-.41	-.13	-.39
14	2.10	2.56	2.29	2.32
15	2.10	2.07	1.64	1.94
16	-1.69	-1.00	-1.11	-1.27
17	.06	.81	.16	.35
18	1.88	2.19	2.31	2.12
19	.97	1.59	1.51	1.36
20	.92	1.26	.47	.88
21	.50	-.52	.04	.01
22	1.79	2.07	2.04	1.97
23	-.48	.30	-.24	-.14
24	.10	-.48	-.38	-.25
25	-1.23	-.81	-1.02	-1.02

		THE SMALL CITY CHURCH					
AVERAGE QUESTION NUMBER		-2	-1	0	1	2	3

1.29	1	*****					
2.17	2	*****					
2.23	3	*****					
1.53	4	*****					
2.15	5	*****					
.68	6	*****					
1.79	7	*****					
1.06	8	*****					
-.13	9	*****					
-.13	10	*****					
2.51	11	*****					
.55	12	*****					
-.39	13	*****					
2.32	14	*****					
1.94	15	*****					
-1.27	16	*****					
.35	17	*****					
2.12	18	*****					
1.36	19	*****					
.88	20	*****					
.01	21	*****					
1.97	22	*****					
-.14	23	*****					
-.25	24	*****					
-1.02	25	*****					

SMALL TOWN CHURCHES

	BREMER- TON	PORT ANGELES	SHELTON	AVERAGE
DOGMA	1.82	1.81	1.80	1.81
WITNESS	1.49	1.29	1.48	1.42
CH PEOPLE	.81	.59	.70	.70
MIDDLE	-.63	-.41	-.13	-.39
CM PEOPLE	.64	1.11	.75	.83
SOCIAL WK	1.06	1.13	1.08	1.09
ISSUES	.05	.27	.10	.14

		THE SMALL CITY CHURCH					
AVERAGE		-2	-1	0	1	2	3

1.81	DOGMA	*****					
1.42	WITNESS	*****					
.70	CH PEOPLE	*****					
-.39	MIDDLE	*****					
.83	CM PEOPLE	*****					
1.09	SOCIAL WK	*****					
.14	ISSUES	*****					

RESPONSE TO QUESTIONNAIRE
BREMERTON - SMALL CITY

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	11	8	2	4	0	2	2	0	41	29	1.41
2	32	9	4	0	0	1	2	0	110	48	2.29
3	31	6	6	2	0	0	1	2	108	48	2.25
4	22	4	5	8	2	1	4	2	63	48	1.31
5	20	2	3	3	0	0	1	0	64	29	2.21
6	14	5	11	4	3	6	4	1	36	48	.75
7	22	7	7	5	1	2	2	2	76	48	1.58
8	17	15	6	2	1	0	6	1	68	48	1.42
9	7	3	5	10	7	7	5	4	-4	48	-.08
10	8	2	5	14	6	3	10	0	9	48	.19
11	20	3	3	2	0	0	1	0	66	29	2.28
12	15	8	6	4	5	0	7	3	41	48	.85
13	4	1	6	9	9	4	11	4	-30	48	-.63
14	18	4	2	2	0	0	1	2	61	29	2.10
15	16	6	4	2	0	0	1	0	61	29	2.10
16	1	1	2	3	2	6	14	0	-49	29	-1.69
17	7	4	7	12	1	4	8	5	3	48	.06
18	23	10	7	3	1	1	1	2	90	48	1.88
19	9	5	4	5	0	2	3	1	28	29	.97
20	13	6	6	15	2	4	1	1	44	48	.92
21	7	7	4	19	6	0	3	2	24	48	.50
22	19	2	1	3	1	0	3	0	52	29	1.79
23	6	2	1	6	1	3	10	0	-14	29	-.48
24	5	4	1	8	4	1	5	1	3	29	.10
25	1	1	0	18	4	6	16	2	-59	48	-1.23

		BREMERTON SEVENTH-DAY ADVENTIST CHURCH - SMALL CITY					
FACTOR	QUESTION	-2	-1	0	+1	+2	+3

1.41	1	*****					
2.29	2	*****					
2.25	3	*****					
1.31	4	*****					
2.21	5	*****					
.75	6	*****					
1.58	7	*****					
1.42	8	*****					
-.08	9	*****					
.19	10	*****					
2.28	11	*****					
.85	12	*****					
-.63	13	*****					
2.10	14	*****					
2.10	15	*****					
-1.69	16	***					
.06	17	*****					
1.88	18	*****					
.97	19	*****					
.92	20	*****					
.50	21	*****					
1.79	22	*****					
-.48	23	*****					
.10	24	*****					
-1.23	25	*****					

BREMERTON SEVENTH-DAY ADVENTIST CHURCH - SMALL CITY

		-2	-1	0	+1	+2	+3

DOGMA	1.82	*****					
WITNESS	1.49	*****					
CH PEOPLE	.81	*****					
MID-POINT	-.63	*****					
CM PEOPLE	.64	*****					
SOCIAL	1.06	*****					
ISSUES	.05	*****					

RESPONSE TO QUESTIONNAIRE
PORT ANGELES - Small City

QUESTION NUMBER	AGREE	+2	+1	NEUTRAL	-1	-2	DISAGREE	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	12	2	1	5	2	0	2	3	33	27	1.22
2	21	1	2	0	2	0	1	2	62	27	2.30
3	17	3	3	2	0	0	0	2	60	27	2.22
4	14	2	2	4	0	1	2	2	40	27	1.48
5	17	4	2	1	0	0	1	2	58	27	2.15
6	10	3	4	1	4	0	4	1	24	27	.89
7	13	4	3	4	1	0	1	1	46	27	1.70
8	10	4	1	0	0	0	1	2	11	27	.41
9	7	1	0	6	5	2	8	0	-4	27	-.15
10	6	1	3	11	1	0	4	1	-10	27	-.37
11	24	0	2	0	0	0	0	1	74	27	2.74
12	3	3	4	8	3	3	2	1	4	27	.15
13	2	2	3	5	6	0	6	3	-11	27	-.41
14	21	2	2	2	0	0	0	0	69	27	2.56
15	14	6	4	1	0	1	0	1	56	27	2.07
16	0	2	4	6	3	4	8	0	-27	27	-1.00
17	9	1	2	5	4	1	1	4	22	27	.81
18	14	6	5	2	0	0	0	0	59	27	2.19
19	12	4	4	2	2	0	1	2	43	27	1.59
20	11	5	4	1	1	3	2	0	34	27	1.26
21	1	1	2	15	0	0	7	1	-14	27	-.52
22	18	2	1	4	0	0	1	1	56	27	2.07
23	6	3	3	7	0	2	5	1	8	27	.30
24	4	1	2	9	1	2	8	0	-13	27	-.48
25	4	0	1	9	1	2	10	0	-22	27	-.81

PT ANGELES SEVENTH-DAY ADVENTIST CHURCH - SMALL TOWN							
FACTOR	QUESTION NUMBER	-2	-1	0	+1	+2	+3
		*****	*****	*****	*****	*****	*****
1.22	1	*****	*****	*****	*****	*****	*****
2.30	2	*****	*****	*****	*****	*****	*****
2.22	3	*****	*****	*****	*****	*****	*****
1.48	4	*****	*****	*****	*****	*****	*****
2.15	5	*****	*****	*****	*****	*****	*****
.89	6	*****	*****	*****	*****	*****	*****
1.70	7	*****	*****	*****	*****	*****	*****
.41	8	*****	*****	*****	*****	*****	*****
-.15	9	*****	*****	*****	*****	*****	*****
-.37	10	*****	*****	*****	*****	*****	*****
2.74	11	*****	*****	*****	*****	*****	*****
.15	12	*****	*****	*****	*****	*****	*****
-.41	13	*****	*****	*****	*****	*****	*****
2.56	14	*****	*****	*****	*****	*****	*****
2.07	15	*****	*****	*****	*****	*****	*****
-1.00	16	*****	*****	*****	*****	*****	*****
.81	17	*****	*****	*****	*****	*****	*****
2.19	18	*****	*****	*****	*****	*****	*****
1.59	19	*****	*****	*****	*****	*****	*****
1.26	20	*****	*****	*****	*****	*****	*****
-.52	21	*****	*****	*****	*****	*****	*****
2.07	22	*****	*****	*****	*****	*****	*****
.30	23	*****	*****	*****	*****	*****	*****
-.48	24	*****	*****	*****	*****	*****	*****
-.81	25	*****	*****	*****	*****	*****	*****

PT ANGELES SEVENTH-DAY ADVENTIST CHURCH - SMALL TOWN

	PT ANGELES	-2	-1	0	+1	+2	+3

DOGMA	1.81	*****					
WITNESS	1.29	*****					
CH PEOPLE	.59	*****					
MID-POINT	-.41	*****					
CM PEOPLE	1.11	*****					
SOCIAL	1.13	*****					
ISSUES	.27	*****					

RESPONSE TO QUESTIONNAIRE
SHELTON - Small City

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	23	6	4	11	4	2	3	2	68	55	1.24
2	33	11	2	0	2	6	1		106	55	1.93
3	39	3	5	5	1	1	1		122	55	2.22
4	30	8	8	2	1	1	4	1	99	55	1.80
5	32	10	2	3	0	0	1	7	115	55	2.09
6	13	6	12	4	5	6	8	1	22	55	.40
7	38	4	2	3	1	1	2	4	115	55	2.09
8	24	11	3	6	5	0	6		74	55	1.35
9	10	3	9	6	8	5	12	2	-9	55	-.16
10	16	5	3	6	5	4	12	1	-12	55	-.22
11	39	9	4	1	0	0	0	2	139	55	2.53
12	15	11	7	5	2	6	8	1	36	55	.65
13	6	9	7	8	7	8	9	1	-7	55	-.13
14	37	7	3	1	0	1	0	6	126	55	2.29
15	23	12	5	8	3	1	1	2	90	55	1.64
16	6	2	4	6	5	8	22	2	-61	55	-1.11
17	11	8	5	9	3	3	13	3	6	55	.11
18	33	11	7	3	1	0	0		127	55	2.31
19	21	8	12	6	5	0	1	2	83	55	1.51
20	9	15	8	6	4	4	9		26	55	.47
21	5	6	5	24	6	3	6		2	55	.04
22	35	4	3	6	2	1	0	4	112	55	2.04
23	7	2	3	22	2	3	11	5	-13	55	-.24
24	6	3	3	18	4	1	14	6	-21	55	-.38
25	4	3	1	16	4	7	19	1	-56	55	-1.02
	3	2	1	0	1	2	3		0		

		SHELTON SEVENTH-DAY ADVENTIST CHURCH - SMALL TOWN					
FACTOR	QUESTION NUMBER	-2	-1	0	+1	+2	+3
1.24	1	*****	*****	*****	*****	*****	*****
1.93	2	*****	*****	*****	*****	*****	*****
2.22	3	*****	*****	*****	*****	*****	*****
1.80	4	*****	*****	*****	*****	*****	*****
2.09	5	*****	*****	*****	*****	*****	*****
.40	6	*****	*****	*****	*****	*****	*****
2.09	7	*****	*****	*****	*****	*****	*****
1.35	8	*****	*****	*****	*****	*****	*****
-.16	9	*****	*****	*****	*****	*****	*****
-.22	10	*****	*****	*****	*****	*****	*****
2.53	11	*****	*****	*****	*****	*****	*****
.65	12	*****	*****	*****	*****	*****	*****
-.13	13	*****	*****	*****	*****	*****	*****
2.29	14	*****	*****	*****	*****	*****	*****
1.64	15	*****	*****	*****	*****	*****	*****
-1.11	16	*****	*****	*****	*****	*****	*****
.16	17	*****	*****	*****	*****	*****	*****
2.31	18	*****	*****	*****	*****	*****	*****
1.51	19	*****	*****	*****	*****	*****	*****
.47	20	*****	*****	*****	*****	*****	*****
.04	21	*****	*****	*****	*****	*****	*****
2.04	22	*****	*****	*****	*****	*****	*****
-.24	23	*****	*****	*****	*****	*****	*****
-.38	24	*****	*****	*****	*****	*****	*****
-1.02	25	*****	*****	*****	*****	*****	*****

SHELTON SEVENTH-DAY ADVENTIST CHURCH - SMALL TOWN

		-2	-1	0	+1	+2	+3

DOGMA	1.80	*****					
WITNESS	1.48	*****					
CH PEOPLE	.70	*****					
MID-POINT	-.13	*****					
CM PEOPLE	.73	*****					
SOCIAL	1.08	*****					
ISSUES	.10	*****					

APPENDIX G

The Rural Churches

All Rural Churches

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Belfair Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Forks Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Morton Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Pe Ell Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Snoqualmie Valley Church

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

THE RURAL CHURCH

QUESTION NUMBER	BELFAIR	FORKS	MORTON	PE ELL	SNOQ VAL	AVERAGE
1	2.71	2.00	1.35	2.00	2.23	2.06
2	2.00	2.76	1.65	2.85	2.38	2.33
3	2.14	2.71	2.40	2.25	2.46	2.39
4	2.57	2.00	2.25	2.45	2.42	2.34
5	2.57	2.53	1.65	2.55	2.62	2.38
6	-.14	.65	-.15	.05	.31	.14
7	1.86	1.94	1.85	1.70	2.19	1.91
8	1.57	2.47	1.20	1.10	1.42	1.55
9	-1.14	-.47	-.65	-.75	-.12	-.63
10	-.57	.71	.05	-.45	-.31	-.11
11	2.71	2.76	2.60	2.65	2.81	2.71
12	1.00	1.00	1.30	1.25	.27	.96
13	-1.57	-.24	.45	.40	-.96	-.38
14	2.71	2.41	2.40	2.75	2.65	2.59
15	1.71	1.53	2.50	1.50	1.62	1.77
16	-1.71	-1.59	-.30	-1.45	-1.58	-1.33
17	.57	-.47	.75	-.25	-.46	.03
18	1.86	2.12	2.20	2.40	2.42	2.20
19	2.00	1.88	1.85	.85	2.00	1.72
20	1.86	1.82	.35	.00	.62	.93
21	.43	.53	-.30	-1.05	-.58	-.19
22	1.71	2.29	1.90	1.35	2.31	1.91
23	.14	1.53	.35	-1.00	-.46	.11
24	.29	.65	.20	-1.55	-.54	-.19
25	-2.43	.82	-1.00	-1.80	-1.15	-1.11

AVERAGE		RURAL CHURCHES - BELFAIR, FORKS, MORTON, PE ELL					
		-2	-1	0	1	2	3

2.06	1	*****					
2.33	2	*****					
2.39	3	*****					
2.34	4	*****					
2.38	5	*****					
.14	6	*****					
1.91	7	*****					
1.55	8	*****					
-.63	9	*****					
-.11	10	*****					
2.71	11	*****					
.96	12	*****					
-.38	13	*****					
2.59	14	*****					
1.77	15	*****					
-1.33	16	*****					
.03	17	*****					
2.20	18	*****					
1.72	19	*****					
.93	20	*****					
-.19	21	*****					
1.91	22	*****					
.11	23	*****					
-.19	24	*****					
-1.11	25	*****					

THE RURAL CHURCH

	BELFAIR	FORKS	MORTON	PE ELL	SNOQ VAL	AVERAGE
DOGMA	2.36	2.37	1.91	2.39	2.38	2.28
WITNESS	1.46	1.90	1.14	1.35	1.63	1.50
CH PEOPLE	.50	1.00	.83	.68	.66	.73
MIDDLE	-1.57	-.24	.45	.40	-.96	-.38
CM PEOPLE	.82	.47	1.34	.64	.56	.76
SOCIAL WK	1.54	1.59	1.03	.55	1.12	1.16
ISSUES	-.07	1.32	.36	-.75	.04	.18

THE RURAL CHURCH

AVERAGE		-2	-1	0	1	2	3

2.28	DOGMA	*****					
1.50	WITNESS	*****					
.73	CH PEOPLE	*****					
-.38	MIDDLE	*****					
.76	CM PEOPLE	*****					
1.16	SOCIAL WK	*****					
.18	ISSUES	*****					

RESPONSE TO QUESTIONNAIRE
BELFAIR - RURAL

QUESTION NUMBER	AGREE	NEUTRAL	DISAGREE	NO ANSWER	TOTAL	FACTOR
1	6	1			19	2.71
2	4	1		1	14	2.00
3	3	2			15	2.14
4	5	1			18	2.57
5	5	1			18	2.57
6		2	1		-1	-.14
7	2	1			13	1.86
8	2	2			11	1.57
9		3	4		-8	-1.14
10	1	2	3		-4	-.57
11	6	1			19	2.71
12	2				7	1.00
13		1	1		-11	-1.57
14	6	1			19	2.71
15	1	3			12	1.71
16		1	1		-12	-1.71
17	1	3		1	4	.57
18	3	1			13	1.86
19	3	3			14	2.00
20	2	3			13	1.86
21		1		3	3	.43
22	2	1			12	1.71
23	2	2			1	.14
24	2	2	1		2	.29
25		2	5		-17	-2.43

		BELFAIR SEVENTH-DAY ADVENTISTS CHURCH - RURAL					
FACTOR	QUESTION	-2	-1	0	+1	+2	+3

2.71	1	*****					
2.00	2	*****					
2.14	3	*****					
2.57	4	*****					
2.57	5	*****					
-.14	6	*****					
1.86	7	*****					
1.57	8	*****					
-1.14	9	*****					
-.57	10	*****					
2.71	11	*****					
1.00	12	*****					
-1.57	13	****					
2.71	14	*****					
1.71	15	*****					
-1.71	16	**					
.57	17	*****					
1.86	18	*****					
2.00	19	*****					
1.86	20	*****					
.43	21	*****					
1.71	22	*****					
.14	23	*****					
.29	24	*****					
-2.43	25						

BELFAIR SEVENTH-DAY ADVENTISTS CHURCH - RURAL

		-2	-1	0	+1	+2	+3

DOGMA	2.36	*****					
WITNESS	1.46	*****					
CH PEOPLE	.50	*****					
MID-POINT	-1.57	****					
CM PEOPLE	.82	*****					
SOCIAL	1.54	*****					
ISSUES	-.07	*****					

RESPONSE TO QUESTIONNAIRE FORKS - RURAL												
QUESTION NUMBER	AGREE			NEUTRAL	DISAGREE			NO ANSWER	TOTAL	RESPON- DENTS	FACTOR	
	+3	+2	+1		+2	-1	-2					-3
1	8	4	3	1	1	0	0	0	34	17	2.00	
2	15	0	2	0	0	0	0	0	47	17	2.76	
3	13	3	1	0	0	0	0	0	46	17	2.71	
4	10	1	3	2	1	0	0	0	34	17	2.00	
5	14	1	1	0	0	0	0	0	43	17	2.53	
6	2	7	2	2	0	1	3	0	11	17	.65	
7	8	3	3	3	0	0	0	0	33	17	1.94	
8	11	4	1	1	0	0	0	0	42	17	2.47	
9	0	2	1	8	1	3	2	0	-8	17	-.47	
10	0	1	3	7	0	1	5	0	12	17	.71	
11	14	2	1	0	0	0	0	0	47	17	2.76	
12	7	4	0	0	2	2	2	0	17	17	1.00	
13	2	3	1	4	2	0	5	0	-4	17	-.24	
14	10	5	1	1	0	0	0	0	41	17	2.41	
15	8	2	1	5	0	0	1	0	26	17	1.53	
16	0	1	1	2	2	5	6	0	-27	17	-1.59	
17	3	2	2	1	1	2	6	0	-8	17	-.47	
18	8	5	2	1	0	0	0	1	36	17	2.12	
19	9	2	1	4	0	0	0	1	32	17	1.88	
20	8	3	4	1	0	0	1	0	31	17	1.82	
21	1	3	2	10	0	1	0	0	9	17	.53	
22	11	2	2	2	0	0	0	0	39	17	2.29	
23	8	1	1	6	1	0	0	0	26	17	1.53	
24	3	4	0	8	0	0	2	0	11	17	.65	
25	3	2	1	11	0	0	0	0	14	17	.82	

		FORKS SEVENTH-DAY ADVENTIST CHURCH - RURAL					
FACTOR	QUESTION	-2	-1	0	+1	+2	+3
2.00	1	*****	*****	*****	*****	*****	*****
2.76	2	*****	*****	*****	*****	*****	*****
2.71	3	*****	*****	*****	*****	*****	*****
2.00	4	*****	*****	*****	*****	*****	*****
2.53	5	*****	*****	*****	*****	*****	*****
.65	6	*****	*****	*****	*****	*****	*****
1.94	7	*****	*****	*****	*****	*****	*****
2.47	8	*****	*****	*****	*****	*****	*****
-.47	9	*****	*****	*****	*****	*****	*****
.71	10	*****	*****	*****	*****	*****	*****
2.76	11	*****	*****	*****	*****	*****	*****
1.00	12	*****	*****	*****	*****	*****	*****
-.24	13	*****	*****	*****	*****	*****	*****
2.41	14	*****	*****	*****	*****	*****	*****
1.53	15	*****	*****	*****	*****	*****	*****
-1.59	16	****	*****	*****	*****	*****	*****
-.47	17	*****	*****	*****	*****	*****	*****
2.12	18	*****	*****	*****	*****	*****	*****
1.88	19	*****	*****	*****	*****	*****	*****
1.82	20	*****	*****	*****	*****	*****	*****
.53	21	*****	*****	*****	*****	*****	*****
2.29	22	*****	*****	*****	*****	*****	*****
1.53	23	*****	*****	*****	*****	*****	*****
.65	24	*****	*****	*****	*****	*****	*****
.82	25	*****	*****	*****	*****	*****	*****

FORKS SEVENTH-DAY ADVENTIST CHURCH - RURAL

		-2	-1	0	+1	+2	+3
		*****	*****	*****	*****	*****	*****
DOGMA	2.37	*****	*****	*****	*****	*****	*****
WITNESS	1.90	*****	*****	*****	*****	*****	*****
CH PEOPLE	1.00	*****	*****	*****	*****	*****	*****
MID-POINT	-.24	*****	*****	*****	*****	*****	*****
CM PEOPLE	.47	*****	*****	*****	*****	*****	*****
SOCIAL	1.59	*****	*****	*****	*****	*****	*****
ISSUES	1.32	*****	*****	*****	*****	*****	*****

RESPONSE TO QUESTIONNAIRE MORTON - RURAL											
QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	8	2	4	0	2	0	1	3	27	20	1.35
2	11	1	4	0	1	1	1	1	33	20	1.65
3	15	3	0	1	0	0	1	0	48	20	2.4
4	12	3	3	2	0	0	0	0	45	20	2.25
5	10	2	1	1	2	0	0	4	33	20	1.65
6	5	3	1	2	0	2	7	0	-3	20	-.15
7	11	3	2	2	1	0	1	0	37	20	1.85
8	9	4	2	0	1	0	4	0	24	20	1.2
9	3	0	2	3	2	2	6	2	-13	20	-.65
10	3	3	2	3	4	1	4	0	1	20	.05
11	16	2	0	0	0	0	0	2	52	20	2.6
12	8	2	3	3	2	0	1	1	26	20	1.3
13	5	2	1	5	0	4	1	2	9	20	.45
14	14	3	0	0	0	0	0	2	48	15	2.4
15	16	2	1	0	0	0	1	0	50	20	2.5
16	3	3	2	4	0	1	7	0	-6	20	-.3
17	7	2	1	5	0	1	3	1	15	20	.75
18	11	4	3	2	0	0	0	0	44	20	2.2
19	9	7	0	0	1	0	1	2	37	20	1.85
20	3	3	6	3	0	1	4	0	7	20	.35
21	0	3	1	10	2	1	3	0	-6	20	-.3
22	12	1	0	5	0	0	0	2	38	20	1.9
23	4	2	0	8	0	0	3	3	7	20	.35
24	4	1	2	6	1	1	3	2	4	20	.2
25	2	0	1	7	0	3	7	0	-20	20	-1

		MORTON SEVENTH-DAY ADVENTISTS CHURCH - RURAL					
FACTOR	QUESTION	-2	-1	0	+1	+2	+3

1.35	1	*****					
1.65	2	*****					
2.4	3	*****					
2.25	4	*****					
1.65	5	*****					
-.15	6	*****					
1.85	7	*****					
1.2	8	*****					
-.65	9	*****					
.05	10	*****					
2.6	11	*****					
1.3	12	*****					
.45	13	*****					
2.4	14	*****					
2.5	15	*****					
-.3	16	*****					
.75	17	*****					
2.2	18	*****					
1.85	19	*****					
.35	20	*****					
-.3	21	*****					
1.9	22	*****					
.35	23	*****					
.2	24	*****					
-1	25	*****					

MORTON SEVENTH-DAY ADVENTISTS CHURCH - RURAL

		-2	-1	0	+1	+2	+3

DOGMA	1.91	*****					
WITNESS	1.14	*****					
CH PEOPLE	.83	*****					
MID-POINT	.45	*****					
CM PEOPLE	1.34	*****					
SOCIAL	1.03	*****					
ISSUES	.36	*****					

RESPONSE TO QUESTIONNAIRE
PE ELL - RURAL

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	10	5	3	1	0	0	1	0	40	20	2
2	17	3	0	0	0	0	0	0	57	20	2.85
3	14	3	1	0	1	0	1	0	45	20	2.25
4	15	2	1	1	1	0	0	0	49	20	2.45
5	15	2	2	1	0	0	0	0	51	20	2.55
6	5	2	1	3	3	2	4	0	1	20	.05
7	10	4	1	2	2	0	1	0	34	20	1.7
8	10	1	3	1	0	2	3	0	22	20	1.1
9	4	2	1	0	3	1	9	0	-15	20	-.75
10	6	1	2	5	1	0	4	1	-9	20	-.45
11	15	3	2	0	0	0	0	0	53	20	2.65
12	10	1	3	2	1	0	3	0	25	20	1.25
13	7	1	2	3	2	0	5	0	8	20	.4
14	17	1	2	0	0	0	0	0	55	20	2.75
15	8	2	6	2	1	0	1	0	30	20	1.5
16	1	2	2	1	1	2	11	0	-29	20	-1.45
17	4	4	0	2	0	2	7	1	-5	20	-.25
18	11	6	3	0	0	0	0	0	48	20	2.4
19	6	4	1	3	3	2	1	0	17	20	.85
20	3	1	5	3	1	3	3	1	0	20	0
21	2	0	0	8	1	1	8	0	-21	20	-1.05
22	11	2	1	2	0	1	3	0	27	20	1.35
23	3	0	2	4	0	2	9	0	-20	20	-.1
24	1	0	1	5	2	0	11	0	-31	20	-1.55
25	1	0	1	3	2	1	12	0	-36	20	-1.8

		PE ELL SEVENTH-DAY ADVENTISTS CHURCH - RURAL					
FACTOR	QUESTION	-2	-1	0	+1	+2	+3

2	1	*****					
2.85	2	*****					
2.25	3	*****					
2.45	4	*****					
2.55	5	*****					
.05	6	*****					
1.7	7	*****					
1.1	8	*****					
-.75	9	*****					
-.45	10	*****					
2.65	11	*****					
1.25	12	*****					
.4	13	*****					
2.75	14	*****					
1.5	15	*****					
-1.45	16	*****					
-.25	17	*****					
2.4	18	*****					
.85	19	*****					
0	20	*****					
-1.05	21	*****					
1.35	22	*****					
-1	23	*****					
-1.55	24	****					
-1.8	25	**					

PE ELL SEVENTH-DAY ADVENTISTS CHURCH - RURAL

		-2	-1	0	+1	+2	+3

DOGMA	2.39	*****					
WITNESS	1.35	*****					
CH PEOPLE	.68	*****					
MID-POINT	.40	*****					
CM PEOPLE	.64	*****					
SOCIAL	.55	*****					
ISSUES	-.75	*****					

RESPONSE TO QUESTIONNAIRE
SNOQ VAL - RURAL

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	16	4	4	1	0	1	0	0	58	26	2.23
2	20	3	0	1	1	0	1	0	62	26	2.38
3	20	3	1	0	0	0	1	1	64	26	2.46
4	17	4	4	0	0	0	0	1	63	26	2.42
5	22	0	2	0	0	0	0	2	68	26	2.62
6	4	4	5	3	4	2	3	1	8	26	.31
7	17	4	2	0	1	0	1	1	57	26	2.19
8	16	1	1	1	1	2	3	1	37	26	1.42
9	6	2	2	2	3	3	6	2	-3	26	-1.12
10	6	3	2	4	3	0	5	3	-8	26	-.31
11	22	3	1	0	0	0	0	0	73	26	2.81
12	5	3	3	6	2	0	5	2	7	26	.27
13	1	1	3	6	3	3	8	1	-25	26	-.96
14	22	1	1	1	0	0	0	1	69	26	2.65
15	12	5	3	2	2	1	1	0	42	26	1.62
16	1	0	2	5	3	2	13	0	-41	26	-1.58
17	6	1	1	2	0	3	9	4	-12	26	-.46
18	18	3	3	2	0	0	0	0	63	26	2.42
19	12	5	6	2	0	0	0	1	52	26	2.00
20	4	8	4	1	2	4	2	1	16	26	.62
21	1	3	3	8	2	2	7	0	-15	26	-.58
22	19	3	0	2	0	0	1	1	60	26	2.31
23	4	1	2	8	1	0	9	1	-12	26	-.46
24	4	1	5	3	1	1	10	1	-14	26	-.54
25	2	1	5	3	1	0	14	0	-30	26	-1.15

		SNOQ VAL SEVENTH-DAY ADVENTISTS CHURCH - RURAL					
FACTOR	QUESTION	-2	-1	0	+1	+2	+3

2.23	1	*****					
2.38	2	*****					
2.46	3	*****					
2.42	4	*****					
2.62	5	*****					
.31	6	*****					
2.19	7	*****					
1.42	8	*****					
-.12	9	*****					
-.31	10	*****					
2.81	11	*****					
.27	12	*****					
-.96	13	*****					
2.65	14	*****					
1.62	15	*****					
-1.58	16	****					
-.46	17	*****					
2.42	18	*****					
2.00	19	*****					
.62	20	*****					
-.58	21	*****					
2.31	22	*****					
-.46	23	*****					
-.54	24	*****					
-1.15	25	*****					

SNOQ VAL SEVENTH-DAY ADVENTISTS CHURCH - RURAL

		-2	-1	0	+1	+2	+3

DOGMA	2.38	*****					
WITNESS	1.63	*****					
CH PEOPLE	.66	*****					
MID-POINT	-.96	*****					
CM PEOPLE	.56	*****					
SOCIAL	1.12	*****					
ISSUES	.04	*****					

APPENDIX H

The Clergy

All Clergy. This includes pastors, administrators, secretaries and spouses.

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Male Response. This group would be mostly clergy and administrators.

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

The Female response. This group would include spouses and secretaries.

- a. Data. For all statements.
- b. Graphs
 - 1) For all statements.
 - 2) For the six areas.

RESPONSE TO QUESTIONNAIRE ALL WORKERS - CLERGY, SPOUSE, STAFF											
QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	46	19	19	3	4	3	3		176	97	1.81
2	39	26	14	2	6	7	3		154	97	1.59
3	61	24	8	1	1	1	1		233	97	2.40
4	55	21	11	4	2	2	1	1	209	97	2.15
5	71	10	5	5	2	2		2	232	97	2.39
6	18	23	18	3	13	13	8	1	55	97	.57
7	56	19	10	3	1	4	4		195	97	2.01
8	57	18	10	2	3	4	3		197	97	2.03
9	17	11	19	9	14	16	9	2	19	97	.20
10	31	17	12	8	10	12	4	3	-93	97	-.96
11	78	17	2						270	97	2.78
12	27	11	15	5	14	13	10	2	48	97	.49
13	11	12	14	9	15	13	18	5	-24	97	-.25
14	81	13	2	1					271	97	2.79
15	53	24	11	2	3	3	1		206	97	2.12
16	9	12	13	7	13	14	29		-64	97	-.66
17	32	24	19	10	2	2	7	1	136	97	1.40
18	63	25	7	1				1	246	97	2.54
19	32	26	24	8	1	1	3	2	160	97	1.65
20	16	22	11	11	12	12	12	1	31	97	.32
21	5	14	16	34	6	8	12	2	1	97	.01
22	54	21	7	9	3		1	2	205	97	2.11
23	11	9	3	20	12	9	20	3	-36	87	-.37
24	7	11	7	26	6	8	30	2	-62	97	-.64
25	10	8	9	25	7	13	24	1	-50	97	-.52

		ALL WORKERS - CLERGY, SPOUSE, STAFF					
FACTOR	QUESTION	-2	-1	0	+1	+2	+3

1.81	1	*****					
1.59	2	*****					
2.40	3	*****					
2.15	4	*****					
2.39	5	*****					
.57	6	*****					
2.01	7	*****					
2.03	8	*****					
.20	9	*****					
-.96	10	*****					
2.78	11	*****					
.49	12	*****					
-.25	13	*****					
2.79	14	*****					
2.12	15	*****					
-.66	16	*****					
1.40	17	*****					
2.54	18	*****					
1.65	19	*****					
.32	20	*****					
.01	21	*****					
2.11	22	*****					
-.37	23	*****					
-.64	24	*****					
-.52	25	*****					

ALL WORKERS - CLERGY, SPOUSE, STAFF

		-2	-1	0	+1	+2	+3

DOGMA	1.99	*****					
WITNESS	1.75	*****					
CH PEOPLE	.63	*****					
MID-POINT	-.25	*****					
CM PEOPLE	1.41	*****					
SOCIAL	1.13	*****					
ISSUES	.15	*****					

RESPONSE TO QUESTIONNAIRE
WORKERS - MALE

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	30	10	8	1	1	2	1		110	53	2.08
2	21	14	9	1	5	3			89	53	1.68
3	35	12	4		1	1			130	53	2.45
4	32	12	4	2	1	1	1		118	53	2.23
5	40	5	2	2	2	1		1	128	53	2.42
6	9	13	13		8	7	3		35	53	.66
7	31	11	3	1	1	2	4		101	53	1.91
8	32	10	5		1	3	2		108	53	2.04
9	8	8	12	6	6	9	4		16	53	.30
10	15	10	8	4	8	5	3		-46	53	-.87
11	42	10	1						147	53	2.77
12	16	5	6	2	8	9	6	1	20	53	.38
13	7	6	10	3	6	7	11	3	-10	53	-.19
14	46	6	1						151	53	2.85
15	31	11	9		8	1	1		119	53	2.25
16	7	7	8	3		5	15		-20	53	-.38
17	22	14	10	3	1		3		94	53	1.77
18	35	12	5	1					134	53	2.53
19	16	14	15	5		1	1	1	86	53	1.62
20	7	13	3	4	9	9	8		-1	53	-.02
21	5	7	8	20	3	5	5		9	53	.17
22	29	13	5	5	1	4			117	53	2.21
23	8	5	11	10	5		10		2	53	.04
24	3	4	6	17	3	2	18		-38	53	-.72
25	7	3	6	13	3	7	14		-26	53	-.49

FACTOR	QUESTION	WORKER - MALE					
		-2	-1	0	+1	+2	+3
2.08	1	*****	*****	*****	*****	*****	*****
1.68	2	*****	*****	*****	*****	*****	*****
2.45	3	*****	*****	*****	*****	*****	*****
2.23	4	*****	*****	*****	*****	*****	*****
2.42	5	*****	*****	*****	*****	*****	*****
.66	6	*****	*****	*****	*****	*****	*****
1.91	7	*****	*****	*****	*****	*****	*****
2.04	8	*****	*****	*****	*****	*****	*****
.30	9	*****	*****	*****	*****	*****	*****
-.87	10	*****	*****	*****	*****	*****	*****
2.77	11	*****	*****	*****	*****	*****	*****
.38	12	*****	*****	*****	*****	*****	*****
-.19	13	*****	*****	*****	*****	*****	*****
2.85	14	*****	*****	*****	*****	*****	*****
2.25	15	*****	*****	*****	*****	*****	*****
-.38	16	*****	*****	*****	*****	*****	*****
1.77	17	*****	*****	*****	*****	*****	*****
2.53	18	*****	*****	*****	*****	*****	*****
1.62	19	*****	*****	*****	*****	*****	*****
-.02	20	*****	*****	*****	*****	*****	*****
.17	21	*****	*****	*****	*****	*****	*****
2.21	22	*****	*****	*****	*****	*****	*****
.04	23	*****	*****	*****	*****	*****	*****
-.72	24	*****	*****	*****	*****	*****	*****
-.49	25	*****	*****	*****	*****	*****	*****

		WORKERS - MALE					
		-2	-1	0	+1	+2	+3

DOGMA	2.11	*****					
WITNESS	1.75	*****					
CH PEOPLE	.65	*****					
MID-POINT	-.19	*****					
CM PEOPLE	1.62	*****					
SOCIAL	1.08	*****					
ISSUES	.26	*****					

RESPONSE TO QUESTIONNAIRE
WORKERS & WIVES - FEMALE

QUESTION NUMBER	AGREE +3	+2	+1	NEUTRAL 0	-1	-2	DISAGREE -3	NO ANSWER	TOTAL	RESPON- DENTS	FACTOR
1	10	9	9	2	3	1	2		46	36	1.28
2	12	12	3	1	1	4	3		45	36	1.25
3	19	12	4	1					85	36	2.36
4	17	8	7	2	1	1			71	36	1.97
5	23	5	3	3				1	80	36	2.22
6	7	8	4	2	5	5	5		11	36	.31
7	18	8	7	2		1			75	36	2.08
8	19	7	4	2	2	1	1		68	36	1.89
9	6	2	7	3	8	4	4	2	1	36	.03
10	12	7	3	4	1	5	1	3	-39	36	-1.08
11	28	7	1						99	36	2.75
12	8	4	7	3	6	3	4	1	15	36	.42
13	4	5	4	5	8	5	4	1	-4	36	-.11
14	28	6	1	1					97	36	2.69
15	17	11	1	2	3	2			67	36	1.86
16	2	5	4	3	3	8	11		-32	36	-.89
17	6	10	7	7	1	2	3		31	36	.86
18	21	12	2					1	89	36	2.47
19	13	10	8	2	1		1	1	63	36	1.75
20	8	8	5	6	3	3	3		27	36	.75
21		6	6	12		2	6	1	-7	36	-.19
22	21	6	1	4	2	4	1	1	71	36	1.97
23	3	4	1	9	6		7	2	-17	36	-.47
24	2	7	1	9	2	4	11		-22	36	-.61
25	3	5	2	9	3	5	8	1	-16	36	-.44

		FEMALE - WORKERS AND WIVES OF WORKERS					
FACTOR	QUESTION	-2	-1	0	+1	+2	+3

1.28	1	*****					
1.25	2	*****					
2.36	3	*****					
1.97	4	*****					
2.22	5	*****					
.31	6	*****					
2.08	7	*****					
1.89	8	*****					
.03	9	*****					
-1.08	10	*****					
2.75	11	*****					
.42	12	*****					
-.11	13	*****					
2.69	14	*****					
1.86	15	*****					
-.89	16	*****					
.86	17	*****					
2.47	18	*****					
1.75	19	*****					
.75	20	*****					
-.19	21	*****					
1.97	22	*****					
-.47	23	*****					
-.61	24	*****					
-.44	25	*****					

FEMALE - WORKERS AND WIVES OF WORKERS

		-2	-1	0	+1	+2	+3

DOGMA	1.72	*****					
WITNESS	1.63	*****					
CH PEOPLE	.53	*****					
MID-POINT	-.11	*****					
CM PEOPLE	1.13	*****					
SOCIAL	1.19	*****					
ISSUES	.11	*****					

APPENDIX I

Chiastic Structure of 1 Corinthians 14:31-40

Chiastic Structure

The identifying mark of Hebrew poetry is its reputation of words and ideas. An idea stated in one phrase is often matched by a restatement of the same idea, in a slightly different form in a subsequent phrase. The Chiastic structure is one of the Hebrew poetic forms. Its form does not take the typical parallel of "A" and "B" followed by the response statements of "A'" and "B'". Instead, in its simplest form, the ideas "A" and "B" are matched in reverse order in the structure with "B'" and "A'".

1 Corinthians 14:31-40

- 31 δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν
 ἵνα πάντες μανθάνωσιν
 καὶ πάντες παρακαλῶνται
- 32 καὶ πνεύματα προφητῶν προρρηταῖς υποτάσσεται
- 33_α ου γὰρ ἐστὶν ἀκαταστασία ο θεὸς ἀλλὰ εἰρήνη
- 33_β-36 []
- 37 εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός
 ἐπιγινωσκέτω ὅτι γράφω ὑμῖν ὅτι
κυρίου ἐστὶν ἐνολή
- 38 εἰ δέ τις ἀγνοεῖ ἀγνοεῖται
- 39 ὥστε ἀδελφοί ζηλοῦτε τὸ προφητεύειν
 καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις
- 40 πάντα δὲ εὐσχημόνως καὶ
κατὰ τάξιν γινέσθω

The related parts of the chiasm are bracketed. Note that verses 33b - 36 are not only unrelated to the context because it introduces an entirely different topic, but these verses interrupt the flow of the poetic structure. These verses, as argued above are not a part of the original letter of Paul.

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